CHRIST

SET FORTH

In his
Death,
Reſurrection,
Aſcenſion,
Sitting at Gods right hand,
Interceſsion,

As the
CAUSE *of Juſtification.*
OBJECT *of Juſtifying Faith.*

Upon ROM. 8. VER. 34.

TOGETHER WITH

A TREATISE

DISCOVERING

The Affectionate tenderneſſe of CHRISTS HEART now in *Heaven,* unto Sinners on Earth.

By THO: GOODVVIN, *B. D.*

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TO THE READER.

WHat the ſcope of this treatiſe it ſelfe is, the Title-page *and the* Table *that followes, will ſufficiently informe you: I ſhall onely here acquaint you, with what was mine, in a few words. I have by long experience obſerved many holy and precious ſoules, who have clearly and wholly given up themſelves to Chriſt, to be ſaved by him his owne way; And who at their firſt converſion (as alſo at times of deſertion,) have made an entire and immediate cloze with Chriſt alone for their Juſtification, who yet in the ordinary courſe and way of their ſpirits, have beene too much carried away with the* Rudiments *of Chriſt in their owne hearts, and not* after Chriſt *himſelfe: The ſtreame of their more conſtant thoughts and deepeſt intentions running in the channell of reflecting upon, and ſearching into the gracious diſpoſitions of their owne hearts, ſo to* bring down, *or to* raiſe up *(as the Apoſtles words are,* Rom. 10. 8.*) and ſo get a ſight of Chriſt by them. Whereas Chriſt himſelfe is* nigh them *(as the Apoſtle there ſpeakes) if they would but nakedly looke upon himſelfe through thoughts of pure and ſingle faith.*

And although the uſe of our owne graces by way of ſigne and evidence of Chriſt in us be allowed us by God, and is no way derogatory from Chriſt, if ſubordinated to faith; and ſo as that the heart be not too inordinate and immoderate in poring too long, or too much on them, to fetch their comfort from them, unto a neglect of Chriſt: yet as pleaſures that are lawfull, are unlawfully uſed, when our thoughts and intentions are too long, or too frequent, or too vehement in them, ſo as to dead the heart; either to the preſent delighting in God, or purſuing after him, with the joint ſtrength of our ſoules, as our onely chiefeſt good: ſo an immoderate recourſe unto ſignes, (though barely conſidered as ſuch) is as unwarrantable, when thereby we ore diverted and taken off from a more conſtant actuall exerciſe of daily thoughts of faith towards Chriſt immediately, as he is ſet forth to be our righteouſneſſe; either by the way of Aſſurance, (*which is a kind of enjoyment of him,*) *or* Recumbency *and renewed* Adherence *in purſuit after him.*

And yet the mindes of many are ſo wholly taken up with their owne hearts, that (as the Pſalmiſt ſayes of God) Chriſt is ſcarce in all their thoughts*: But let theſe conſider what a diſhonour this muſt needs be unto Chriſt, that his traine and favourites (our graces) ſhould have a fuller Court and more frequent attendance from our hearts then himſelfe, who is* the King of Glory. *And likewiſe what a ſhame alſo it is for beleevers themſelves, who are his Spouſe, to looke upon their Husband no otherwiſe but by reflection and at ſecond hand, through the intervention and aſſiſtance of their owne graces, as Mediators between him and them.*

Now to rectifie this errour, the way is not wholly to reject all uſe of ſuch evidences, but to order them; both for the ſeaſon, *as alſo the* iſſue *of them: For the* ſeaſon, *ſo as that the uſe of them goe not before, but ſtill ſhould follow after an addreſſe of faith firſt renewed, and acts thereof put forth upon Chriſt himſelfe. Thus whenſoever we would goe downe into our owne hearts, and take a view of our graces, let us be ſure firſt to looke wholly out of our ſelves unto Chriſt, as our juſtification, and to cloze with them immediately; and this as if we had no preſent, or by-paſt grace to evidence our being in him. And if then whilſt faith is thus immediately claſping about Chriſt, as ſitting upon his Throne of Grace, we find either preſent or fore-paſt graces comming in as Hand-maids, to attend and witneſſe to the truth of this adherence unto Chriſt, (as after ſuch ſingle and abſolute acts of faith, it oftentimes falls out.) The Holy Ghoſt (without whoſe light they ſhine not)* bearing witneſſe with our ſpirits, *that is, our graces, as well as to our ſpirits. And then againe, for the* iſſue *of them, if in the cloſure of all, we againe let fall our viewing and comforting our ſelves in them, or this their teſtimony, and begin afreſh (upon his encouragement) to act faith upon Chriſt imediately with a redoubled ſtrength: if thus (I ſay) we make ſuch evidences to be ſubſervient onely unto faith, (whilſt it makes Chriſt its* Alpha *and* Omega, *the beginning and the end of all) this will be no prejudice at all to Chriſts glory or the workings of faith it ſelfe; for by this courſe the life of faith is ſtill actually maintained, and kept upon wing in its full ure, and exerciſe towards Chriſt alone for juſtification. Whereas many Criſtians doe habitually make* that *onely but as a ſuppoſed or taken for granted principle, which they* *ſeldome uſe, but have laid up for a time of need: But* actually *live more in the view and comfort of their owne graces, and the gracious workings thereof in the duties towards Chriſt.*

The Reaſon of this defect among many other I have attributed partly to a Barrennes *(as* Peters *phraſe is)* in the knowledge of the Lord Jeſus Chriſt, *and of ſuch things revealed about him, as might be matter for faith to work and feed upon: As alſo to a want of skill (whilſt men want aſſurance) to bend and bow, and ſubjugate to the uſe of a* faith for meere adherence, *all thoſe things that they know and heare of Chriſt as made Iuſtification unto us. It being in experience a matter of the greateſt difficulty, (and yet certainly moſt feaſable and attainable) for ſuch a faith, as can yet onely relie and caſt it ſelfe upon Chriſt for juſtification, yet rightly to take in, and ſo to make uſe of all that which is or may be ſaid of Chriſt his being made righteouſneſſe to us, in his* Death, Reſurrection, &c. *as to quicken and ſtrengthen it ſelfe in ſuch acts of meere* Adherence, *untill* Aſſurance *it ſelfe comes, for whoſe uſe and entertainement all truths lie more fair and directly to be received by it. They all ſerve as a fore-right wind to* Aſſurance of faith, *to fill the ſails thereof, and carry on with a more full and conſtant gale, (as the word uſed by the Apoſtle for* Aſſurance *imports) whereas to the faith of a poore recumbent, they ſerve but as a halfe ſide wind, unto which yet, through skill, the ſailes of ſuch a faith may be ſo turned, and applyed towards it, as to carry a ſoule on with much eaſe and quietneſſe unto Chriſt the deſired Haven; It notwithſtanding waiting all that while, for a more faire and full gale of aſſurance in the end.*

Now to help or inſtruct beleevers in that latter, namely the uſe of ſuch a skill, is not ſo directly the drift of this Treatiſe, I having reſerved that part (if God aſſiſt me and give leiſure, and this find acceptance) unto another about the acts of juſtifying Faith, *wherein this art now mentioned is to be the maine ſcope. That which I have here endeavoured, is, to ſet forth to all ſorts of beleevers (whether they have aſſurance or not)* Chriſt as he is the Object of our faith as juſtifying, *and as the cauſe of juſtification to us; and ſo I ſend forth this as a premiſe and preparatory to that other. And to that purpoſe I have run over ſome few* Articles *of our* Faith *or Creed, as I found them put together in one bundle by the great Apoſtle, namely Chriſt, in his* Death, Reſurrection, Aſcenſion, Sitting at Gods right hand *and* Interceſſion, *and have handled theſe no further, then as in all*

theſe

theſe he is made Juſtification *unto us, therein having punctually kept unto the Apoſtles ſcope. By all which you may (in the mean time) ſee, what abundant proviſion God hath laid up in Chriſt (in the point of Juſtification) for all ſorts of beleevers to live upon: Every thing in Chriſt, whatſoever he* was, *or whatſoever he* did, *with a joynt voice ſpeaking juſtification unto us. You may ſee alſo that God hath in Chriſt juſtifyed us over and over; and thereby come to diſcerne what little reaſon you have to ſuffer your hearts to be carryed aſide to other comforters, and ſo be* ſpoiled *and bereft of theſe more immediately prepared, and laid up for us in Chriſt himſelfe. To have handled all thoſe conſiderations, which his* obedience unto death *affords unto the juſtification of a beleever, and his comfort therein, in this ſmall tractate, would have made that part too diſproportioned to the reſt: it alone deſerves, and will require a diſtinct Tract, which therefore I have caſt into another method; and ſo in this Treatiſe have toucht only upon what may for the preſent be ſufficient to furniſh that part, to keep company with its fellows. Onely when I had thus preſented Chriſt along* from *his* Death, Reſurrection, *and* Aſcenſion, *unto his* Sitting in Heaven, *and there performing that great part of his Prieſthood, the Work of* Interceſſion, *I judged it both homogeneall to all theſe, and conducing to the greater encouragement of beleevers in the exerciſe of their faith, to ſubjoyne that other Treatiſe,* How Chriſts Heart now he is in Heaven ſtands affected to us ſinners here below. *And a better token, (take the Argument it ſelfe, if I could have fully repreſented it) how to preſent unto his Spouſe I know not then a true* character *of her* Husbands heart *now he is in glory: And (but for methoods ſake) I would have placed it firſt, it being more ſuited to vulgar capacities, whoſe benefit I aime at. Now in that diſcourſe I confeſſe I have not aimed to keep ſo ſtrictly unto the matter of juſtification onely, as in the other I have done; But have more generally diſcuſſed it, and ſhewne how his heart ſtands towards us, under all ſorts of* infirmities *whatſoever, either of* Sin or miſery, *yet ſo as it will ſerve for the matter of juſtification alſo.* The Father of our Lord Jeſus Chriſt, grant us according to the riches of his glory, that Chriſt may dwell in our hearts by faith, and that we may know the love of Chriſt, which paſſeth knowledge. Amen.

THO. GOODVVIN.

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2. *Chriſts honour as a Surety, is deeply engaged by his Interceſſion to ſave us.* 95

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UMI

UMI

SECT. I.
SHEVVING BY VVAY of INTRODUCTION, that CHRIST is the EXAMPLE, and OBJECT of *Juſtifying Faith.*

ROM. 8. 34.

Who is he that condemneth? It is Chriſt that dyed; yea rather, that is riſen againe, who is even at the right hand of God, who alſo maketh interceſſion for us.

CHAP. I.

The ſcope of theſe words: that they were Chriſts originally. Chriſt the higheſt example *of* Beleeviug. *Encouragements to our faith from thence.*

These words are a triumphing challenge, uttered by the Apoſtle in the name of all the [*Elect*;] for ſo he begins it in the 33. *ver.* foregoing, *Who ſhall lay any thing to the charge of Gods* [*Elect?*] *It is God that juſtifies.* And then follow theſe words, *Who ſhall condemne?* (namely, Gods elect,) *It is Chriſt that dyed, &c.* This *challenge* we finde firſt publiſhed by Jeſus Chriſt himſelfe, our onely Champion, *Eſay* 50.

(a Chapter made of, and for Chriſt) *ver.* 8. *He is neere that juſtifies me, Who will contend with me?* They were Chriſts words there, and ſpoken of Gods juſtifying him; and theſe are every Beleevers words here, intended of Gods juſtifying them. Chriſt is brought in there uttering them as ſtanding at the High Prieſts Tribunall, when they *ſpat* upon him, and *buffeted* him, as *ver.*4 5. when he was condemned by *Pilate*, then he exerciſed this faith on God his Father, *He is neere that juſtifies me.* And as in *that* his *condemnation* he ſtood in our ſtead, ſo in this his hope of his *Juſtification* he ſpeaks in our ſtead alſo; and as repreſenting us in both. And upon this the Apoſtle here pronounces, in like words, of all the Elect, *It is God that juſtifies, who ſhall accuſe? Chriſt* was condemned, yea, *hath dyed, who therefore ſhall condemne?* Loe here the communion we have with Chriſt in his death and condemnation, yea, in his very faith: if he truſted in God, ſo may we, and ſhall as certainly be delivered. *Obſerve* wee firſt from hence by way of *premiſe* to all that follows,

Obſer. Chriſt an example of beleeving.

That Chriſt *lived by faith as well as we doe.*

In the firſt of *John ver.* 16. we are ſaid to *receive of his fulneſſe grace for grace:* that is, Grace anſwerable and like unto his; and ſo (among others) *Faith.*

Explained.

For Explication hereof.

1. He had a faith for the juſtification of himſelfe.

Firſt in ſome ſenſe he had a *faith for Juſtification* like unto ours, though not a *Juſtification through faith*, as we have. He went not, indeed, *out of himſelfe*, to rely on another for righteouſneſſe, for he had enough of his owne (he being *The Lord our righteouſneſſe:*) yet he beleeves on God to juſtifie him, and had recourſe to God for juſtification: *He is neer* (ſayes he) *that juſtifies me.* If he had ſtood in his owne perſon meerely, and upon his owne bottome only, there had beene no occaſion for ſuch a ſpeech; and yet conſider him as he ſtood in our ſtead, there was: for what need of ſuch a Juſtification, if he had not been ſome way neer a condemnation? He therefore muſt be ſuppoſed to ſtand here (in *Eſay*) at Gods Tribunall, as well as at *Pilates*, with all our ſinnes upon him: And ſo the ſame Prophet tells us *Chap.* 53. 6. *God made the iniquities of us to meet on him.* He was now made *ſinne*, and a *curſe*, and ſtood not in danger of *Pilates* condemnation onely, but of Gods too, unleſſe he ſatisfied him for all thoſe ſinnes. And when the wrath of God for ſinne came thus in upon him, his faith was put to it, to truſt and wait on him for his Juſtification, for to take off all thoſe ſinnes, together with his wrath from off him, and to acknowledge himſelfe ſatisfied, and him acquited. Therefore in the 22. *Pſal.* (which was made for Chriſt when hanging on the Croſſe, and ſpeaks how his heart was taken up that while) he is brought in as putting forth ſuch a faith as here we ſpeak of, when he called God his God, [*My God my God*] then, when as to his ſenſe, he had *forſaken him,* [*why haſt thou forſaken me?*] Yea he helped his faith with the faith of the Fore-fathers, whom upon their truſt in him God had delivered: *Our Fathers* (ſaith he) *truſted in thee: they truſted and thou didſt deliver them:* Yea, at the 5. *ver.* we find him laying himſelfe at Gods feet, lower then ever any man did, [*I am a Worme*] (ſayes he) (which every man treads on, and counts it a matter of nothing for to kill) [*and no man*] as it follows; and all this, becauſe he *bare our ſinnes.* Now his deliverance and juſtification from all theſe, to be given him at his reſurrection, was the matter, the buſineſſe he thus truſted in God for, even that he ſhould riſe againe, and be acquited from them. So *Pſal.* 16. (a Pſalme made alſo for Chriſt, when to ſuffer, and to lie in the grave) *ver.* 8, 9, 10. *The Lord is at my right hand, I ſhall not be moved: Therefore my heart is glad, my fleſh alſo reſteth in hope,* Or (as in the Originall) [*dwels in confident ſureneſſe*] *thou wilt not leave* [*my ſoule*] *in hell,* that is under the load of theſe ſinnes; and thy wrath laid on me for them) *neither wilt thou ſuffer thy holy One* (in my body) *To ſee corruption.* This is in ſubſtance all one with what is here ſaid in this one word, *He is neere that* [*juſtifies*] *me,* for Chriſts *Reſurrection* was a *Juſtification* of him, as I ſhall hereafter ſhew.

2. A faith for the juſtifying of us.

Neither 2. did he exerciſe faith for himſelf only, but for us alſo; and that more then any of us is put to it, to exerciſe for himſelf: for he in dying, & emptying himſelf, truſted God with the merit of all his ſufferings aforehand, there being many thouſands of ſoules to be ſaved thereby a long while after, even to the end of the world. He dyed and betruſted all that ſtock into his Fathers hands, to give it out in Grace and Glory, as thoſe for whom he dyed ſhould have need. And this is a greater truſt (conſidering the infinite number of his elect, as then yet to come) then any man hath occaſion to put forth for himſelfe alone. God truſted Chriſt before he came into the world, and ſaved many millions of the Jews upon his bare word: And then Chriſt, at his death, truſts God againe as much, both for the ſalvation of Jews and Gentiles, that were to beleeve after his death. In *Heb.* 2. 12, 13, 14, 15. it is made an Argument, that Chriſt was a man like us, becauſe he was put to live by faith like as we are (which the Angels doe not) and to this end, the Apoſtle brings in theſe words prophecyed of him, as ſpoken by him of himſelfe, [*I will put my truſt in him*] as one proofe that he was a man like unto us. Now for what was it that he truſted God? By the Context it appeares to be this, that he ſhould be the ſalvation of his *brethren* and *children*, and that he *ſhould have a ſeed and a generation to ſerve him*, and raiſe up a Church to God to praiſe him in. For this is made his confidence and the iſſue of his ſufferings in that fore-cited *Pſal.* 22. from *ver.* 22. to the end.

Uſe.
To draw on to faith, and encourage us therein.

How ſhould the conſideration of theſe things both *draw us on* to faith, and *encourage* us therein, and *raiſe* up our hearts above all doubtings and withdrawings of ſpirit in beleeving! For in this example of Chriſt we have the higheſt inſtance of beleeving that ever was. He truſted God (as we have ſeene) for himſelfe, and for many thouſands beſides, even for all his elect; and haſt not thou the heart to truſt him for one poore ſoule? Yea Chriſt thus truſted God, upon bis ſingle Bond; but we for our aſſurance, have both Chriſt and God bound to us, even God with his ſurety, Chriſt, (for he is Gods Surety as well as ours.) A double Bond from two ſuch Perſons, whom would it not ſecure? If God the Father and God the Son thus mutually truſted one another for our ſalvation, whom would it not induce to truſt them both, for ones owne ſalvation, when as otherwiſe they muſt be damned that will not? 1. This example of Chriſt may teach and incite us to beleeve: For did Chriſt lay downe all his glory, and empty himſelfe, and leave himſelfe worth nothing, but made a Deed of Surrendring all he had into his Fathers hands, and this in a pure truſt that God would *juſtifie many by him*, (as it is in *Eſay* 53.) and ſhall not we lay downe all we have, and part with what ever is deare unto us afore hand, with the like ſubmiſſion, in a dependance and hope of being our ſelves juſtified by him? *And withall 2. it may encourage us to beleeve:

* Eſpecially againſt the greatneſſe of ſinnes.

Haſt thou the guilt of innumerable tranſgreſſions comming in, and diſcouraging thee from truſting in him ? Conſider but what Chriſt had, (though not of his owne:) Chriſt was made (as *Luther* boldly (in this ſenſe that we ſpeake of him) ſpeakes) *the greateſt ſinner* that ever was; that is, by imputation: for the ſins of all Gods choſen met in him: And yet he truſted God to be juſtified from them all, and to be raiſed up from under the wrath due of them. Alas, thou art but one poore ſinner, and thy faith hath but a light and ſmall load laid upon it, namely, thy owne ſinnes, which to this ſumme he undertooke for, are but as an unite to an infinite number: *God laid upon him the iniquities of us all.* Chriſt truſted God for his owne Acquitance from the ſinnes of all the world, and when that was given him, he yet againe further truſted him,to acquit the *world* for his ſatisfaction ſake.

But thou wilt ſay, Chriſt was Chriſt, one perſonally united to God, and ſo knew that he could ſatisfie him; but I am a ſinfull man. Well, but if thou beleeveſt, and ſo art one of thoſe who are one with Chriſt, then Chriſt ſpeaking theſe words in the name both of himſelfe and of his Elect, (as hath beene ſhewed) thou haſt the very ſame ground to utter them that he had, and all that encouraged him, may embolden thee, for he ſtood in thy ſtead. It was onely thine, and others ſinnes that put him in any danger of condemnation; and thou ſeeſt what his confidence before-hand was, that God would juſtifie him from them all: And if he had left any of them unſatisfied for, he had not beene juſtified; and withall in performing his owne part undertaken by him, he performed thine alſo, and ſo in his being juſtified,thou wert juſtified alſo: His *confidence then*, may ,therefore be thine *now*: onely *his* was *in* and from *himſelfe*, but *thine* muſt be *on him*: yet ſo, as by reaſon of thy *communion* with him in his both *condemnation* and *juſtification*, thou mayſt take and turne all that emboldned him to this his truſt and confidnnce, to embolden thee alſo in thine, as truly as he did for himſelfe. Yea in this thou haſt now a farther prop and encouragement to thy faith, then he had; for *now* (when thou art to beleeve) Chriſt hath *fully performed* the ſatisfaction he undertooke; and we *now ſee Jeſus crucified*, acquited, yea *crowned with glory and honour*, as the Apoſtle ſpeaks: But he, when he took up this *triumph*, was (as

Eſay here foretold and prophecyed it of him), but as then entring upon that worke. The Prophet *ſeeing the day* of his arraignement and Agony, utters theſe words as his; ſhewing what thoughts ſhould then poſſeſſe his heart, when *Pilate* and the Jews ſhould condemne him, and our ſinnes come in upon him, *God is neere that juſtifies me, who* therefore *ſhall contend with me?* But now this comes to be added to *our* challenge here, that *Chriſt HATH dyed, and is* alſo *riſen againe*; that he *WAS* condemned and juſtified, *who* therefore *ſhall condemne?* may we ſay, and ſay much more.

But thou wilt yet ſay, He knew himſelfe to be the *Son of God*, but ſo doe not I. Well, doe thou but caſt thy ſelfe upon him, to be adopted and juſtified by him, with *a giving up thy ſoule* to *his ſaving* thee *his owne way*, and (though thou knoweſt it not) the thing is done. And as for that (ſo great and uſuall) *diſcouragement* unto poore ſoules from doing this, namely, the *greatneſſe* and *multitudes of ſins*, this very *example* of *his faith*, and the conſideration of it, may alone take off, and helpe to remove it, more then any I have ever met with: for *He* in bearing the ſins of his Elect, did beare as great and infinitely more ſins then thine, yea, all ſorts of ſins what ever, for ſome one of his elect or other, (for he ſaid upon it, that *All* (that is, all ſorts of) *ſins ſhall be forgiven unto men*, and therefore were *firſt born by him* for them) and yet you ſee how confident afore-hand he was, and is now clearly juſtified from them all: And by vertue of *his* being *juſtified* from *all ſorts of ſins*, ſhall *all ſorts of ſinners in* and *through him* be *juſtified* alſo: and therefore why mayſt not thou hope to be from thine? certainly for this very reaſon our ſins ſimply and alone conſidered can be ſuppoſed no hindrance.

Thus we have met wirh one great and generall encouragement at the very Portall of this Text, which comes forth to invite us ere we are entred into it, and which will await upon us throughout all that ſhall be ſaid, and have an influence into our faith, and helpe to direct it in all that follows.

CHAP. II.

The Scope and Argument *of this* Diſcourſe, *is either* Direction *to Chriſt as the* Object of Faith, *or* Encouragement *to Beleevers, from all thoſe* particulars *in Chriſt mentioned in the Text.*

FAith and the ſupports of it, or rather *Chriſt*, as by his *Death* and *Reſurrection*, &c. he is the foundation of *Faith*, and the cauſe of our Juſtification, is the maine ſubject of theſe words: All which therefore to handle more largely, is the intended ſubject of this Diſcourſe. And therefore as we have ſeene Chriſts *faith for us*, ſo now let us ſee what *our faith* is to be *towards him*: Onely take this along with you, for a right bounding of all that followes; That *the Faith* (the object and ſupport of which I would diſcourſe of) is only, *Faith as juſtifying*; for Juſtification was properly here the matter of Chriſts faith for us, and is alſo anſwerably here held forth by *Paul*, as that faith which Beleevers are to have on *him*. Now faith is called *juſtifying*, only as it hath *Juſtification* for its object, and as it goes out to Chriſt for Juſtification: So that all that ſhall be ſpoken muſt be confined to this alone, as the intendment of the Text. And concerning this, the Text doth two things:

Two things in the Text.

1. It holds forth Chriſt the object of it, [*Who ſhall condemne?* [*Chriſt*] hath dyed, &c.] And he being the ſole ſubject of thoſe foure particulars that follow, as encouragements to faith, muſt needs be therefore the object here ſet forth unto our faith.

1. Chriſt the object of faith for juſtification.

In Chriſt we have here all thoſe foure things made matter of triumph to Beleevers, to aſſure them they ſhall not be condemned, but juſtified. In that

2. His *Death*, *Reſurrection*, &c. matter of triumph unto faith.

Chriſt {
1. Dyed.
2. Roſe againe.
3. Is at Gods right hand.
4. Intercedes.
}

So that (for the generall) I am to doe two things: and therein I ſhall fulfill the Texts ſcope.

1. *Direct your faith to Chriſt, as to its right object.*
2. *To encourage your faith, from theſe ſeverall actions of Chriſt for*

for us, and ſhew how they all containe matter of triumph for faith in them, and alſo teach your faith how to triumph from each of them: and herein I am to keepe cloſe to the argument propounded, namely, *faith as juſtifying*; or to ſhew how faith, ſeeking juſtification in *Chriſt*, may be exceedingly raiſed from each of theſe particulars, and ſupported by them, as by ſo many pillars of it. So as although *Chriſts* Death, Reſurrection, &c. may fitly ſerve to encourage our faith in many other acts it uſeth to put forth, (as in point of Sanctification to be had from Chriſt, into which his Death and Reſurrection have an influence) yet here we are limited to the matter of Juſtification onely, [*It is God that juſtifies, who ſhall condemne*, ſeeing *Chriſt hath dyed?*] and herein to ſhew how his Death, Reſurrection, &c. may, and doe afford matter of comfort and triumphing in point of Juſtification, from all theſe. And thus you have the ſumme of theſe words, and of my ſcope in this enſuing Treatiſe.

CHAP. III.

Firſt, Directions *to* Chriſt *as the* object of faith. *How in a threefold conſideration* Chriſt *is the object of Juſtifying faith.*

Chriſt the object of faith three wayes.

BUt ere I come to encourage your faith from theſe, let me firſt direct and point your faith aright to its proper and genuine object, *Chriſt*. I ſhall doe it briefly, and onely ſo far as it may be an Introduction to the Encouragements from theſe foure particulars, the things mainly intended by me.

1. Chriſt is the object of our faith, in joynt commiſſion with God the Father.

2. Chriſt is the object of faith in oppoſition to our own Humliation, or Graces, or Duties.

3. Chriſt is the object of faith, in a diſtinction from the Promiſes.

1. As in joynt commiſſion with God the Father.

* Faith to eye both God and Chriſt in ſeeking juſtification.

Firſt, Chriſt is the object of faith, in joynt commiſſion with God the Father. So here, *It is God that juſtifies*, and *Chriſt that dyed:* They are both of them ſet forth as the foundation of a Beleevers confidence. So elſewhere, Faith is called *a beleeving on him* (namely, God) *that juſtifies the ungodly*, *Rom.* 4. 5. and *a beleeving on Chriſt*, *Act.*16.* Wherefore faith is to have an eye unto both, for both doe alike contribute unto the juſtification of a ſinner. It is Chriſt that paid the price, that performed the righteouſneſſe by which we are juſtified; and it is God that accepts of it, and imputes it unto us: Therefore Juſtification is aſcribed unto both. And this we have, *Rom.* 3. 24. where it is attributed unto them both together, [*Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt:*] Where we ſee, that Gods free grace, and Chriſts righteouſneſſe, doe concur to our juſtification. Chriſt paid as full a price, as if there were no grace ſhewne in juſtifying of us; (for mercy bated Chriſt nothing) and yet that it ſhould be accepted for us, is as free grace, and as great, as if Chriſt had paid never a farthing. Now as both theſe meet to juſtifie us, ſo faith in juſtification is to look at both theſe: So it followes in the next *ver.* of that 3. *Rom.* 25. [*Whom God hath ſet forth to be a propitiation* [*through faith*] *in his bloud.*] And though it be true, that God juſtifying is the ultimate object of our faith, (for Chriſt *leads us by the hand* (as the word is, *Epheſ.*2.18.) *unto God*: and 1 *Pet.*1.21. we are ſaid *by Chriſt to beleeve on God who raiſed him, that ſo our faith and hope might be on God*) yet ſo, as under the New Teſtament, Chriſt is made the more immediate object of faith; for God dwelling in our nature is made more familiar to our faith then the Perſon of the Father is, who is meerly God. Under the Old Teſtament when Chriſt was but in the Promiſe, and not as then come in the fleſh, then indeed their faith had a more uſuall recourſe unto God, who had promiſed the Meſſiah, of whom they then had not ſo diſtinct (but onely confuſed) thoughts; though this they knew, that God accepted, and ſaved them through the Meſſiah: But now under the New Teſtament, becauſe Chriſt, as Mediator, exiſts not onely in a promiſe of Gods, but is come, and manifeſt in the fleſh, and is *ſet forth by God,* (as the Apoſtles phraſe is) to tranſact all our buſineſſes for us betweene God and us. Hence the more uſuall and immediate addreſſe of our faith is to be made unto Chriſt; who as he is diſtinctly ſet forth in the New Teſtament, ſo he is as diſtinctly to be apprehended by the faith of beleevers. *Ye beleeve in God,* (ſayes Chriſt to his Diſciples, whoſe faith and opinion of the Meſſiah was till Chriſts Reſurrection, of the ſame elevation with that of the Old-Teſtament-beleevers) *beleeve alſo in me:* Make Me the object of your truſt

Yet God the ultimate object.

Chriſt, under the New Teſtament, the more immediate object.

for Salvation, as well as the Father. And therefore when *Faith* and *Repentance* come more narrowly to be diſtinguiſhed by their more immediate objects, it is *Repentance towards God*, but *Faith towards our Lord Jeſus Chriſt, Act.* 20. 21. not that God and Chriſt are the objects of both, but that Chriſt is more immediately the object of Faith, and God of Repentance: So that we beleeve in God through beleeving in Chriſt firſt, and turne to Chriſt by turning to God firſt. And this is there ſpoken, when they are made the ſumme of Chriſtian doctrine, and of the Apoſtles preaching: And therefore the faith of ſome being much enlarged to the mercies of God and his free grace, and but in way of ſuppoſition unto Chriſt, or in a taking for granted, that all mercies are communicated in and through Chriſt, yet ſo, as their thoughts work not ſo much upon, nor are taken up about Chriſt; although this may be true faith under the New Teſtament, in that God and his free grace is the joynt object of faith, together with Chriſt and his righteouſneſſe, and the one cannot be without the other, and God oft-times doth more eminently pitch the ſtreame of a mans thoughts in one chanell rather then in another, and ſo may direct the courſe of a mans thoughts towards his free grace, when the ſtreame runs leſſe towards Chriſt, yet it is not ſuch a faith as becomes the times of the Goſpell; it is of an Old-Teſtament-ſtraine and *Genius*: whereas our faith now, ſhould in the more direct and immediate exerciſes of it, be pitcht upon Jeſus Chriſt, that *through him* (firſt apprehended) *our faith might be in God*, (as the ultimate object of it) as the Apoſtle ſpeaks. And ſo much for the firſt.

2. Chriſt the object of faith in oppoſition to all in our ſelves.

The ſecond is, that Chriſt is to be the object of our faith, in oppoſition to our owne Humiliation, or Graces, or Duties.

1. Not to reſt in humiliation.

mt 11. 28

1. We are not to truſt, nor reſt in Humiliation, as many doe, who quiet their conſciences from this, that they have beene troubled. That Promiſe, [*Come to me you that are weary and heavy laden, and you ſhall find reſt*] hath been much miſtaken; for many have underſtood it, as if Chriſt had ſpoken peace and reſt ſimply unto that condition, without any more adoe; and ſo have applied it unto themſelves, as giving them an intereſt in Chriſt: Whereas it is onely an invitement of ſuch (becauſe they are moſt apt to be diſcouraged) to come unto Chriſt, as in whom alone their reſt is to be found. If therefore men will ſet

downe their reſt in being *weary and heavy laden*, and not come to Chriſt for it, they ſit downe beſides Chriſt for it, they ſit downe in ſorrow. This is to make *John* (who onely prepared the way for Chriſt) to be the Meſſiah indeed, (as many of the Jews thought) that is, to thinke the eminent work of *Johns* Miniſterie (which was to humble, and ſo prepare men for Chriſt) to be their attaining Chriſt himſelfe. But if you be *weary*, you may have reſt indeed, but you muſt come to Chriſt firſt: For as, if Chriſt had dyed onely, and not aroſe, we had *been ſtill in our ſins*, (as it is 1 *Cor.* 15. 17.) ſo though we dye by ſin, as ſlaine by it, (as *Paul* was, *Rom.* 7. 11, 12, 13.) in his humiliation) yet if we *attaine not to the reſurrection of faith*, (ſo the worke of faith is expreſſed, *Col.* 3. 12, 13.) we ſtill remaine in our ſinnes.

2. Not in Duties or Graces.

Secondly, we are not to reſt in graces or duties; they all cannot ſatisfie our owne conſciences, much leſſe Gods Juſtice. If *Righteouſneſſe could have come* by theſe, then *Chriſt had dyed in vaine*, as *Gal.* 2. *ult.* What a diſhonour were it to Chriſt, that they ſhould ſhare any of the glory of his righteouſneſſe? were any of your Duties crucified for you? Graces and Duties are the Daughters of Faith, the Off-ſpring of Chriſt; and they may in time of need indeed nouriſh their mother, but not at firſt beget her.

3. Chriſts perſon the object of faith, in a diſtinction from the Promiſes.

In the third place, Chriſts Perſon, and not barely the *Promiſes of forgiveneſſe* is to be the object of faith. There are many poore ſoules humbled for ſinne, and taken off from their owne bottome, who, like *Noahs* Dove, fly over all the Word of God, to ſpy out what they may ſet their foot upon, and eying therein many free and gracious Promiſes, holding forth forgiveneſſe of ſinnes, and juſtification, they immediately cloſe with them, and reſt on them alone, not ſeeking for, or cloſing with Chriſt in thoſe Promiſes: Which is a common error among people; and is like as if *Noahs* Dove ſhould have reſted upon the out-ſide of the Ark, and not have come to *Noah* within the Ark; where though ſhe might reſt for a while, yet could ſhe not ride out all ſtormes, but muſt needs have periſhed there in the end. But we may obſerve, that the firſt Promiſe that was given, was not a bare word ſimply promiſing forgiveneſſe, or other benefits which God would beſtow; but it was a Promiſe of Chriſts Perſon as overcomming Satan, and purchaſing thoſe benefits,

nefits, [*The Seed of the woman ſhall break the Serpents head.*] So when the Promiſe was renewed to *Abraham*, it was not a bare Promiſe of bleſſedneſſe and forgiveneſſe, but of *that Seed*, that is, *Chriſt*,(as *Gal.*3.16.) in whom that bleſſedneſſe was conveyed. [*In thy Seed ſhall all the Nations of the earth be bleſſed.*] So that *Abrahams* faith firſt cloſed with Chriſt in the Promiſe,and therefore he is ſaid to *ſee Chriſts day*, and to rejoyce in embraceing him: And ſo all the ſucceeding Fathers (that were Beleevers) did, more or leſſe, in their Types and Sacraments,as appeares by 1 *Cor.* 10.1,2. And if they, then much more are we thus to look at Chriſt, unto whom he is now made extant, not in Promiſes onely, but is really incarnate,though now in heaven. Hence our Sacraments (which are the ſeales added to the word of faith) doe primarily exhibit Chriſt unto a Beleever, and ſo (in him) all other Promiſes (as of forgiveneſſe, &c) are ratified and confirmed by them. Now there is the ſame reaſon of them, that there is of the Promiſes of the Goſpell, (for they preach the Goſpell to the eye, as the promiſe doth to the eare) and therefore as in them the ſoule is firſt to looke at Chriſt, and embrace him as tendred in them, and then, at the Promiſes tendred with him in them, and not to take the Sacraments as bare ſeales of pardon and forgiveneſſe: So (in like manner) in receiving of, or having recourſe to a Promiſe,(which is the word of faith) we are firſt to ſeek out for Chriſt in it,as being the foundation of it, and ſo to take hold of the Promiſe in him. Hence faith is ſtill expreſſed by this its object, Chriſt, it being called *Faith on Chriſt*. Thus *Philip* directs the Eunuch, *Acts* 6. 31. *Beleeve on the Lord Jeſus.* The Promiſe is but the casket, and Chriſt the jewell in it; the Promiſe but the field, and Chriſt the Pearle hid in it, and to be chiefly lookt at. The Promiſes are the meanes *by which* you beleeve, not the things on which you are to reſt. And ſo,although you are to look at forgiveneſſe as held forth in the Promiſe, yet you are to beleeve on Chriſt in that Promiſe to obtaine this forgiveneſs.So *Act.*26.18.it is ſaid of Beleevers by Chriſt himſelf,[*that they may obtain forgiveneſs of ſins,by faith which is on me.*]

How the Promiſes are the object of faith. How Chriſt in the Promiſes.

And to cleare it farther, we muſt conceive, that the Promiſes of Forgiveneſſe are not as the Pardons of a Prince, which meerly containe an expreſſion of his royall word for pardoning, ſo as we in ſeeking of it, doe reſt upon, and have to doe onely with his word and ſeale, which we have to ſhew for it: but Gods Promiſes of pardon are made in his Son, and are as if a Prince ſhould offer to pardon a Traytor upon marriage with his child, whom in, and with that pardon he offers in ſuch a relation; ſo as all that would have pardon, muſt ſeek out for his child: and thus it is in the matter of beleeving. The reaſon of which is, becauſe Chriſt is the Grand Promiſe, in whom *all the Promiſes are Yea and Amen*, 2 *Cor.* 1. ~~1. 29~~ 20. and therefore he is called *The Covenant*, *Eſay* 49. 8. So that, as it were folly for any man to thinke that he hath an intereſt in an Heireſſe lands, becauſe hee hath got the writings of her eſtate into his hands, (whereas the intereſt in the lands goes with her perſon, and with the relation of marriage to her, otherwiſe, without a title to her ſelfe, all the writings will be fetcht out of his hands againe) ſo is it with all the Promiſes; they hang all upon Chriſt, and without him there is no inrereſt to be had in them: *He that hath the Sonue, hath life*, *John* 1. 5. 12. becauſe Life is by Gods appointment onely in *him*, as *ver.* 11. All the Promiſes are as Copy-hold land, which when you would intereſt your ſelves in, you enquire upon what Lord it holds, and you take it up of him, as well as get the Evidences and Deeds for it into your hands; the Lord of it will be acknowledged for ſuch in paſſing his right into your hands: Now this is the tenure of all the Promiſes; they all hold on Chriſt, in whom they are *Yea* and *Amen*; and you muſt take them up of him. Thus the Apoſtles preached forgiveneſſe to men, *Acts* 13. 38. *Be it knowne that through this man is preached to you the forgiveneſſe of ſinnes.* And as *they preached* ſo we *are to beleeve*, as the Apoſtle ſpeaks, 1 *Cor.* 15. 11. And without this, to reſt on the bare Promiſe, or to look to the benefit promiſed without eying Chriſt, is not an Evangelicall, but a Jewiſh faith, even ſuch as the Formaliſts among the Jews had, who without the Meſſiah cloſed with Promiſes, and reſted in Types to cleanſe them, without looking unto Chriſt the end of them, and as propounded to their faith, in them. This is to goe to God without a Mediator, and to make the Promiſes of the Goſpell to be as the Promiſes of the Law, *Nehuſhtan*, (as *Hezekiah* ſaid of the *Braſen Serpent*) a piece of braſſe, vaine, and ineffectuall: like the waters of Betheſda, they heale not, they cleanſe not, till this *Angel of the Covenant* come downe to your faith in them. Therefore

fore at a Sacrament, or when you meet with any promiſe, get Chriſt firſt downe by faith, and then let your faith propound what it would have, and you may have what you will of him.

Three ſorts of Promiſes, and how Chriſts Perſon is the object of faith in applying them all.

There are three ſorts of Promiſes, and in the applying of all theſe, it is Chriſt that your faith is to meet with.

1. There are *abſolute* promiſes, made to no Conditions; as when Chriſt is ſaid to *come to ſave ſinners*, &c. Now in theſe it is plaine, that Chriſt is the naked object of them: ſo that if you apply not him, you apply nothing, for the onely thing held forth in them is Chriſt.

2. There are *Inviting Promiſes*; as that before mentioned, [*Come to me you that are weary*] The promiſe is not to wearineſſe, but to *comming* to Chriſt; they are bidden *Come to him*, if they will have reſt.

3. There are *Aſſuring Promiſes*; as thoſe made to ſuch and ſuch qualifications of ſanctification, &c. But ſtill what is it that is promiſed in them, which the heart ſhould onely eye? It is Chriſt, in whom the ſoule reſts and hath comfort in, and not in its grace; ſo that the ſight of a mans grace is but a back-doore to let faith in at, to converſe with Chriſt, whom the ſoule loves. Even as at the Sacrament, the elements of Bread and Wine are but outward ſignes to bring Chriſt and the heart together, and then faith lets the outward elements goe, and cloſeth, and treats immediately with Chriſt, unto whom theſe let the ſoule in: So Grace is a ſigne inward, and whilſt men make uſe of it onely as of a bare ſigne to let them in unto Chriſt, and their rejoycing is not in it, but in Chriſt, their confidence being pitcht upon him, and not upon their grace; whilſt men take this courſe, there is and will be no danger at all in making ſuch uſe of ſignes: and I ſee not, but that God might as well appoint his owne work of the new creation within, to be as a ſigne and helpe to communion with Chriſt by faith, as he did thoſe outward elements the works of his firſt creation; eſpecially, ſeeing in nature, the effect is a ſigne of the cauſe. Neither is it more derogatory to free grace, or to Chriſts honour, for God to make ſuch effects, ſignes of our union with him, then it was to make outward ſignes of his preſence.

SECT. II.

CHRIST the object and ſupport of faith for Juſtification, in his *death*.

ROM. 8. 34.
Who ſhall condemne? Chriſt hath dyed.

CHAP. I.

How not Chriſts Perſon ſimply, but Chriſt as dying *is the object of Faith* as juſtifying.

TO come now to all theſe foure particulars of or about Chriſt, as the object of faith here mentioned; and to ſhew both how Chriſt in each is the object of faith as juſtifying; and what ſupport or encouragement the faith of a Beleever may fetch from each of them in point of Juſtification, which is the Argument of the maine Body of this Diſcourſe.

Firſt, *Chriſt as dying* is the object of juſtifying faith, [*Who ſhall condemne? Chriſt hath dyed.*]

Explained, 1. By two Directions.

For the explanation of which, I will

1. Give a direction or two.
2. Shew how an encouragement, or matter of triumph, may from hence be fetcht.

1. Direction.

1. The firſt Direction is this, That in ſeeking forgiveneſſe or juſtification in the Promiſes, as Chriſt is to be principally in the eye of your faith, ſo it muſt be Chriſt *as* crucified, Chriſt *as dying*, as here he is made. It was the Serpent as lift up, and ſo looked at, that healed them. Now this direction I give to prevent a

miſtake which ſoules that are about to beleeve, doe often run into: For when they heare that the perſon of Chriſt is the maine object of faith, they thus conceive of it, that when one comes firſt to beleeve, he ſhould looke onely upon the perſonall excellencies of Grace and Glory which are in Jeſus Chriſt, which follow upon the Hypoſtaticall Union; and ſo have his heart allured in unto Chriſt by them onely, and cloſe with him under thoſe apprehenſions alone. But although it be true, that there is that radicall diſpoſition in the faith of every Beleever, which if it were drawne forth to view Chriſt in this meere perſonall excellencies, abſtractively conſidered, would cloſe with Chriſt for them alone, as ſeeing ſuch a beauty and ſuitableneſſe in them; yet the firſt view with an humble ſoule alwayes doth, and is to take of him, is of his being a *Saviour*, made *ſinne*, and a *curſe*, and obeying to the death for ſinners. He takes up Chriſt in his firſt ſight of him, under the *likeneſſe of ſinfull fleſh*, (for ſo the Goſpel firſt repreſents him, though it holds forth his perſonall excellencies alſo) and in that repreſentation it is, that he is made a fit object for a ſinners faith to truſt and reſt upon, for ſalvation; which in part diſtinguiſheth a ſinners faith whilſt here on earh, towards Chriſt, from that viſion or ſight which Angels and the ſoules of men have in heaven of him. Faith here views him not only as glorious at Gods right hand, (though ſo alſo) but as crucified, as made ſinne, and a curſe, and ſo reſts upon him for pardon; but in heaven we ſhall *ſee him as he is*, and be made like unto him. Take *Chriſt* in his perſonall excellencies ſimply conſidered, and ſo with them propounded as an *Head* to us, and he might have been a fit object for Angels and men even without ſin to have cloſed withall; and what an addition to their happineſſe would they have thought it, to have him for their husband! but yet, ſo conſidered, he ſhould have been, and rather is, the object of *love*, then of *faith* or affiance. It is therefore Chriſt that is thus excellent in his perſon, yet farther conſidered, as clothed with his garments of bloud, and the qualifications of a Mediator and Reconciler; it is this that makes him ſo diſireable by ſinners, and a fit object for their faith (which looks out for juſtification) to prey and ſeize upon, though they take in the conſideration of all his other excellencies to allure their hearts to him, and confirme their choice of him. Yea I ſay farther, that conſider faith *as juſtifying*,

Rom. 8. 3.

fying, that is, in that act of it which juſtifies a ſinner; and ſo, Chriſt taken onely or mainely in his Perſonall excellencies, cannot properly be called the object of it: But the *Formalis ratio*, the proper reſpect or conſideration that maketh Chriſt the object of faith as juſtifying, muſt neceſſarily be *that* in Chriſt, which doth indeed juſtifie a ſinner; which is, his obedience unto death. For the act and object of every habit or facultie, are alwayes ſuited, and ſimilar each to other; and therefore Chriſts juſtifying muſt needs be the object of Faith juſtifying. It is true, that there is nothing in Chriſt with which ſome anſwerable act of faith in us doth not cloſe; and from the differing conſiderations under which faith looks at Chriſt, have thoſe ſeverall acts of faith various denominations: As, faith that is carried forth to Chriſt and his perſonall excellencies, may be called *uniting* faith; and faith that goes forth to Chriſt for ſtrength of grace to ſubdue ſinne, may (anſwerably to its object) be called *ſanctifying* faith; and faith as it goes forth to Chriſt (as dying, &c.) for juſtification, may be called *juſtifying* faith: For faith in that act looks at what in Chriſt doth juſtifie a ſinner; and therefore Chriſt conſidered as dying, riſing, &c. doth in this reſpect become the moſt pleaſing and gratefull object to a ſoule that is humbled; for this makes Chriſt ſuitable to him as he is a ſinner, under which conſideration he reflects upon himſelfe, when he is firſt humbled. And therefore thus to repreſent Chriſt to Beleevers under the Law, was the maine ſcope of all the Sacrifices and Types therein, *All things being purged with bloud, and without bloud there being no remiſſion, Heb. 9.* Thus did the Apoſtles alſo in their Sermons. So *Paul* in his Epiſtle to the *Corinthians*, ſeemed by the matter of his Sermon to have *known nothing but Chriſt, and him* as [*crucified,*] 1 *Cor.* 2.2. as Chriſt above all, ſo Chriſt, as crucified above all in Chriſt, as ſuiting their condition beſt, whom he endeavoured to draw on to faith *on him.* Thus in his Epiſtle to the *Galatians*, he calls his preaching among them, the *preaching of faith, Chap.* 3.2. And what was the maine ſcope of it, but the *picturing out* (as the word is) *of Chriſt crucified before their eyes? ver.* 1. ſo he preached him, and ſo they received him, and ſo they *began in the ſpirit, ver.* 3. And thus alſo doe the ſeales of the Promiſes (the Sacraments) preſent Chriſt to a Beleevers eye; as they hold forth Chriſt, (as was in the former direction obſerved) ſo Chriſt, *as crucified*; their ſcope being to *ſhew forth his death till he come*, 1 *Cor.* 11. 26. the Bread ſignifying *Chriſts body broken*, in the ſufferings of it; and the cup ſignifying the ſufferings of his ſoule, and *the pouring* of it forth *unto death*. And hence likewiſe, as faith it ſelfe is called *Faith on Chriſt*, (as was before obſerved) ſo it is called *Faith on his bloud*, *Rom.* 3. 24, 25. becauſe Chriſt as ſhedding his bloud for the remiſſion of ſinnes, is the object of it: So the words there are, [*Whom God hath ordained to be a propitiation through faith in his bloud, to declare his righteouſneſſe for the remiſſion of ſins.*] And look how God hath ordained and ſet forth Chriſt in the Promiſe, under that picture of him doth faith at firſt cloſe with him. And one reaſon ſimilar to the former, may be grounded on the 24. *ver.* of that 3. to the *Rom.* *Being juſtified freely by his grace*, [*through the redemption that is in Chriſt*] And as (I ſhewed before, in the reaſon of the former direction, that) all Promiſes hold of his Perſon, as being Heire of all the Promiſes; ſo the ſpeciall Tenure upon which forgiveneſſe of ſins doth hold of him, is by purchaſe, and by the redemption that is in him. So that, as the promiſe of forgiveneſſe refers to his perſon, ſo alſo to this redemption that is in him. Thus both in *Eph.* 1.7.and *Col.* 1. [*In whom we have redemption through his bloud, even the forgiveneſſe of ſinnes.*] His perſon gives us title to all the promiſes, and his bloud ſhews the tenure they hold on; a purchaſe, and a full price, ἀντίλυτρον, an adequate price) 1 *Tim.* 2.6. And as *ſin is the ſtrength of the Law*, and of the threatnings thereof; ſo *Chriſts ſatisfaction is the ſtrength of all the Promiſes in the Goſpel.* In a word, an humbled ſoule is to have recourſe to that Chriſt who is now alive, and glorified in heaven, yet to him as once crucified and made ſinne. He is to goe to Chriſt now glorified, as the *Perſon from whom* he is to receive forgiveneſſe, &c. but withall, to him as crucified; as *through Whom* (conſidered in that condition he then was in) he is to receive all.

Chap. II.

What in Chriſts death, *faith ſeeking juſtification, is eſpecially to eye and look at.*

2. Direction. Faith is eſpecially to look at Chriſts end and mind in dying.

NOw then a ſecond Direction for faith towards *Chriſt* as *dying*, is, Faith is principally and mainly to look unto the *end*, *meaning*, and *intent* of God and Chriſt in his ſufferings, and not ſimply at the Tragicall ſtory of his death and ſufferings. It is *the heart, and mind, and intent of Chriſt in ſuffering*, which faith chiefly eyeth, and which draweth the heart on to reſt on Chriſt crucified. When a Beleever ſees that Chriſts aime in ſuffering for poor ſinners, agrees and anſwers to the aime and deſires of his heart, and that *that* was the end of it that ſinners might have forgiveneſs, and that Chriſts heart was as full in it, to procure it, as the ſinners heart can be to deſire it; this drawes his heart in to Chriſt, to reſt upon him: And without this, the contemplation and meditation of the ſtory of his ſufferings, and of the greatneſſe of them, will be altogether unprofitable. And yet, all (or the chiefe) uſe which the Papiſts, and many carnall Proteſtants make of Chriſts ſufferings, is to meditate upon, and ſet out to themſelves the grievouſneſſe of them, ſo to move their hearts to a relenting, and compaſſion to him, and indignation againſt the Jewes for their crucifying of him, with an admiring of his noble and heroicall love herein: and if they can but get their hearts thus affected, they judge and account this to be grace; when as it is no more then what the like tragicall ſtory of ſome great and noble perſonage, (full of heroicall vertues and ingenuity, yet inhumanely and ungrately uſed) will work, and uſeth ordinarily to work in ingenuous ſpirits, who read, or hear of it: yea and this oft-times, though if it be but in the way of a fiction: Which when it reacheth no higher, is ſo far from being faith, that it is but a carnall and fleſhly devotion, ſpringing from fancy which is pleaſed with ſuch a ſtory, and the principles of ingenuity ſtirred towards one who is of a noble ſpirit, and yet abuſed. Such ſtories uſe to ſtir up a principle of humanity in men, unto a compaſſionate love; which Chriſt himſelf at his ſuffering found fault with, as being not ſpirituall, nor raiſed enough in thoſe women who went weeping to ſee the *Meſſiah* ſo handled;

Namely, that ſinners might have forgiveneſſe.

Without this, the meditation of the ſtory of his Paſſion, unprofitable.

Weep not for me, (ſayes he) that is, weep not ſo much for this, thus to ſee me unworthily handled by thoſe for whom I dye.

And therefore accordingly as theſe ſtirrings are but fruits of the fleſh, ſo humane inventions, as Crucifixes, and lively repreſentations of the ſtory of Chriſts Paſſion unto the ſight of fancy, doe exceedingly provoke men to ſuch devotionall meditations and affections: but they work a bare hiſtoricall faith only, a hiſtoricall remembrance, and an hiſtoricall love, (as I may ſo call them.) And no other then ſuch doth the reading of the ſtory of it in the Word, work in many, who yet are againſt ſuch Crucifixes. But ſaving, juſtifying faith chiefly minds, and is moſt taken up with the main ſcope and drift of all Chriſts ſufferings: for it is that in them, which anſwers to its owne aime and purpoſe; which is, to obtain forgiveneſſe of ſinnes in Chriſt crucified. As God looks principally at the *meaning* of *the Spirit* in prayer, *Rom.* 8. ſo doth faith look principally to the *meaning of Chriſt* in his ſufferings. As in all other Truths a Beleever is ſaid to *have the mind of Chriſt*, 1 *Cor.* 2. *ult.* ſo eſpecially he minds what was the mind and heart of Chriſt in all his ſufferings. And therefore you may obſerve, that the drift of all the Apoſtles Epiſtles, is to ſhew the intent of Chriſts ſufferings; how he was therein ſet forth to be a *propitiation for ſinne; to bear our ſinnes upon the tree; to make our peace,&c. He was made ſinne, that we might be made righteouſneſſe of God in him.* As in like manner, the ſcope of the Evangeliſts is to ſet forth the ſtory of them, (for that is neceſſary to be known alſo.) And thus did that Evangelicall Prophet *Iſaiah* chiefly ſet forth the intent of Chriſts ſufferings for juſtification, *Eſay* 53. throughout the *Chap.* as *David* before had done the ſtory of his Paſſion, *Pſal.* 22. And thus to ſhew the uſe and purpoſe of his ſufferings, was the ſcope of all the Apoſtles Sermons,holding forth the intent of Chriſts paſſion to be the juſtification and ſalvation of ſinners: *This is a faithful ſaying, and worthy of all acceptation, that Chriſt came into the world to ſave ſinners*, 1 *Tim.* 1. 15. and they ſtill ſet forth what the plot was, at which God by an ancient deſignment aimed at, in the ſufferings of Chriſt, which was an end higher then men or Angels thought on, when he was put to death. And thus faith takes it up, and looks at it. And upon this doth *Peter* (in his Sermon, *Acts* 2.) pitch their faith, where having ſet forth the hainouſneſſe of their ſin in murdering *the Lord of life*, then to raiſe up their hearts again, (that ſo ſeeing Gods end in it, they might be drawn to beleeve) he tells them, that *All this was done by the determinate counſell of God, ver.* 23. and that for a farther end then they imagined, even for the remiſſion of ſins through his Name, as in the cloſure of that Sermon he ſhewes. It was not the malice of the Jewes, the falſeneſſe of *Judas*, the fearfulneſſe of *Pilate*, or the iniquity of the times he fell into, that wrought his death, ſo much as God his Father complotting with Chirſt himſelf, and aiming at a higher end then they did: there was a farther matter in it; it was the execution of an ancient contrivement and agreement, whereby God made Chriſt *Sinne*, and laid our ſins upon him. God *was in Chriſt*, (not *imputing our ſins* to us, but) *making him ſinne*, 2 *Cor.* 5. 20. Which Covenant Chriſt came (at his time) into the world to fulfill: *Sacrifice and burnt offering thou wouldſt not have*, (*Heb.* 10. 5.) *Loe, I come to doe thy will*, and that will was *to take away ſinnes, ver* 4. 10,12,14, 15,16. Theſe words Chriſt ſpake when he took our nature, and when he came into the world, clothed with infirmities like unto us ſinners. *Rom.*8.3. *God ſent his Son in the likeneſſe of ſinfull fleſh, and for ſinne condemned ſin the fleſh:* Mark that phraſe [*for ſin*] [περὶ] is there put for [*propter*] as *Joh.*10.33. οὐ [περὶ] καλοῦ ἔργου, *not for a good work:* That is, not becauſe *of a good worke, or for a good works ſake.* So here, [*For ſinne*] that is, becauſe of ſinne; ſinne was the occaſion of his taking the likeneſſe of *ſinfull fleſh:* what, to encreaſe it? no, but to *condemne* it, as it followes: that is, to caſt and overthrow it in its power and plea againſt us; that inſtead of ſins condemning us, he might condemn ſin, and that we might have *the righteouſneſſe of the Law, ver.* 5. This phraſe [*for ſinne*] is like unto that in *Rom.* 6. 10. [*He dyed unto ſinne*] that is, for ſinnes cauſe; for ſo the oppoſition that followes, evinceth, [*In that he liveth, he liveth unto God*] that is, for God and his glory. So he dyed meerly for ſin, that ſin might have its courſe in Juſtice, and for its ſake ſuffered death, ſo putting to ſilence the clamour of it. The death of Chriſt was the greateſt and ſtrangeſt deſigne that ever God undertook, and acted; and therefore ſurely had an end proportionable unto it. God that *willeth not the death of a ſinner*, would not for any inferiour end will the death of his Sonne, whom he loved more then all creatures beſides. It muſt needs be ſome great matter for which God ſhould contrive the death of his Sonne, ſo holy, ſo innocent, and ſeparate from ſinners: neither could it be any other matter, then to deſtroy that which he moſt hated; and that was, Sinne: and to ſet forth that which he moſt delighted in, and that was, Mercy. So *Rom.* 3. 25, 26. And accordingly Chriſt demeaned himſelf in it, not at all looking at the Jewes, or their malice, but at his Fathers command and intent in it. And therefore when he was to ariſe to goe unto that place where he ſhould be taken, and carried to ſlaughter, *As the Father gave me commandement,* (ſayes he) *ſo doe I: Ariſe, let us goe hence, John* 14. 31. And when *Judas* went out at Chriſts owne provocation of him, *What thou doeſt, doe quickly,* (ſayes he) *the Sonne of man goeth as it was determined:* he lookt to his Fathers purpoſe in it. When he went out to be taken, it is ſaid, *John* 18. 4. *Jeſus knowing all things that ſhould befall him, went forth.* And when he was in his Agony in the Garden, whom doth he deal with, but his Father? *Father,* (ſayes he) *if it be poſſible, let this cup paſſe:* and God made his Paſſion of ſo great neceſſity, that it was even impoſſible that *that* cup ſhould paſſe. Indeed, had Chriſt ſtood in his own ſtead, it had been an eaſie requeſt, yea, juſtice to grant it; and ſo he tells *Peter,* that he could command millions of Angels to his reſcue; but he meerly ſubmits unto his Father, *Not my will, but thy will be done,* for God had laid upon him the iniquities of us all, *Eſay* 53.

Let our faith therefore look mainly to this deſigne and plot of God and of Chriſt in his ſuffering, to ſatisfie for our ſins, and to juſtifie us ſinners. When we conſider him as born fleſh and bloud, and laid in a manger, think we withall, that his meaning was to condemne *ſinne in our fleſh, Rom.* 8. 4. So when we read of him fulfilling all, or any part of righteouſneſſe, take we his mind in withall, to be, that the *Law might be fuſilled in us,* as it followes there, who were then repreſented in him; and ſo the fulfilling of it is accounted ours. Behold we him in his life time, as *John* the Baptiſt did, even as *the Lamb of God, bearing and taking away the ſins of the world:* and when upon the Croſſe, let our faith behold the iniquities of us all met in him: [*Surely he hath borne our ſorrowes*] [*bearing our ſinnes in his body on the tree*] *and there-*

thereby once offered to beare the ſins of many, Heb.9.&c. This intent of Chriſt in all that he did and ſuffered, is that welcome newes, and the very ſpirit of the Goſpel, which faith preys and ſeiſeth on.

Chap. III.

What ſupport or matter of triumph Chriſts death affords to faith for Juſtification.

The fulneſſe of Chriſts ſatisfaction.

NOw having thus directed your Faith to the right object, Chriſt, and Chriſt *as dying*; let us ſecondly ſee what matter of ſupport and encouragement faith may fetch from Chriſts death, for Juſtification. And ſurely that which hath long agoe ſatisfied God himſelfe for the ſins of many thouſand ſoules now in heaven, may very well ſerve to ſatisfie the heart and conſcience of any ſinner now upon earth, in any doubts in reſpect of the guilt of any ſins that can ariſe. We ſee that the Apoſtle here, after that large diſcourſe of Juſtification by *Chriſts* righteouſneſs, in the former part of this Epiſtle to the *Romans*, and having ſhewed how every way *it abounds,Chap.*5. he now in this 8.*Chap.* doth as it were ſit downe like a man over convinced; as *ver.* 31. *What then ſhall we ſay to theſe things?* He ſpeaks as one ſatisfied, and even aſtoniſhed with abundance of evidence; having nothing to ſay, but only to admire God and Chriſt in this work; & therefore preſently throws downe the Gauntlet,and challengeth a diſpute in this point with all commers: Let Conſcience, and carnall reaſon, Law, and Sinne, Hell and Devils bring in all their ſtrength, *Who is he ſhall lay any thing to the charge of Gods Elect? who ſhall condemne? Paul* dares to anſwer them all, and carry it with theſe few words, [*It is God that juſtifies, It is Chriſt that dyed:*] And (as in *ver.* 37.) [*We are more then conquerours in all theſe.*] It was this that brought in the Prodigall, that in *his Fathers houſe there was bread* [*enough.*] And ſo likewiſe he (who who ever he was) who was the Author of the 130. *Pſal.*when his ſoule was in deep diſtreſſe by reaſon of his ſins, *ver.* 1,2. yet this was it that ſetled his heart to wait upon God,that there was *plenteous redemption with him.* Chriſts redemption is not meerly ἀντίλυτρον, a price or ranſome equivalent, or making due ſatiſfaction according to the juſt demerit of ſinne; but it is *plenteous redemption*; there is an abundance of *the gift of righteouſneſſe*, *Rom.* 5. 17. and *unſearchable riches of Chriſt*, *Epheſ.* 3. 8. Yea, 1 *Tim.* 1. 14, [*the grace of our Lord* (that is, of Chriſt, as *ver.* 12.) ὑπερπλεόνασε] we tranſlate it, [*was abundant*] but the word reacheth) farther, it *was over-full, redundant, more then enough*: And yet (ſayes *Paul*, *ver.* 13.) I had ſins enough to pardon, (as one would thinke) that might exhauſt it, *I was a blaſphemer*, *&c.* But I found ſo much grace in Chriſt, even more then I knew what to doe withall.

How Chriſts ſatisfaction may be ſet againſt the guilt of any ſins, and ſo made uſe of by faith.

I ſhall not inſiſt ſo largely on this firſt Head of Chriſts dying, as upon thoſe three followiug, becauſe it is the maine ſubject of another Diſcourſe, (which, through Gods grace, I intend to publiſh, though in another method) Onely (for a taſte) to inſtance in ſome few particulars, ſhewing how Chriſts ſatisfaction may be oppoſed, and ſet againſt the guilt of a poore ſinners offences. What is there that can be ſaid to aggravate ſinne in the generall, or any mans particular ſins, that may not be anſwered out of this, *Chriſt hath dyed?* and ſomething be conſidered in it, which the conſcience may oppoſe thereto? So that what ever evill, which according to the rules of ſpirituall reaſon, (which the righteous Law proceedeth by, and containeth as the foundation of its righteouſneſſe in condemning or aggravating ſinne) a mans conſcience may ſuggeſt to be in ſinne; oppoſitely hereunto, may a mans faith, according to the like rules of true ſpirituall reaſon, ſhew a more tranſcendent goodneſſe to have beene in Chriſts death, (which the Goſpel reveales) and ſo may oppoſe the one to the other, and have as good reaſon to ſhew why ſinne ſhould not condemne (from CHRISTS death) as Conſcience can have, that the Law may condemne.

1. Againſt the hainouſneſſe of ſin in the generall.

As firſt, Is ſinne the tranſgreſſion of the Law? *Chriſt* dying, the Law-maker, was ſubjected to the Law: and will not that make amends? Is ſin the debaſement of Gods glory, manifeſted in his Word and Works? Chriſts dying was the debaſement and emptying of the brightneſſe of his glory in the higheſt meaſure, who was God perſonally manifeſted in the fleſh. The one of them is but as the darkning the ſhine or luſtre of the Sun upon a wall, but the other is as the obſcuring of the Sun it ſelfe. Sins higheſt evill lies in offending God, but Chriſts righteouſneſſe is (oppoſitely) the *righteouſneſſe of God himſelfe; or Jehovah made our righteouſneſſe:* So that God in *our ſinne* is conſidered but as the *object againſt whom*; but God in this *our righteouſneſſe*, is *the ſubject from whom*, and *in whom* this righteouſneſſe comes, and is ſeated: And ſo his God-head anſwerably gives a higher worth to it, by how much the alliance which the *ſubject* hath to an action of its owne, that proceeds from it, is nearer then that which an *object* hath, againſt which the action is committed.

Or ſecondly, what peculiar aggravations or circumſtances are there in thy ſinnes, to weigh there down: with which ſome circumſtances in Chriſts obedience and death may not be paralleld, to lift thee up againe?

2. Againſt any aggravation of particular ſins.

As firſt, Is it the greatneſſe of thy ſinne in the ſubſtance of the fact committed? hath there been lewdneſſe in thy wickedneſſe? (as the Prophet ſpeaks) Conſider what guilt of how hainous crimes God ſuffered to be laid to Chriſts charge by profane men, when he was made an offering for ſinne. He dyed as a Traitor to his Prince, and a blaſphemer of God in the higheſt kinde of blaſphemy, as making himſelfe *equall* with God; an Impoſtor, a Seducer, yea a Devill, yea a Prince of Devils, then whom a murderer was eſteemed more worthy to live. Which imputations, though by men unjuſtly charged on him, yet by God were ſo ordered as juſt, in reſpect of his bearing our ſinnes. For him who was holineſſe it ſelfe, to be made the greateſt of *ſinners*, yea to be *made ſinne*, and the worſt of *ſinnes*, and accordingly to ſuffer from God and men; what greater ſatisfaction for the taking of ſins away can be deſired or imagined?

1. Againſt the greatneſſe of the act of any particular ſin what ever.

Or ſecondly, doſt thou aggravate thy ſins by the naughtineſſe of thy heart in ſinning, and ſayſt that the inward carriage thereof hath been much worſe then the outward? Look thou into the heart of Jeſus Chriſt dying, and behold him ſtruggling with his Fathers wrath, thou wilt find the ſufferings of his ſoule more then thoſe of his body, and in them to lie the ſoule of his ſufferings.

2. Againſt the badneſſe of the heart in ſinning.

Thirdly, may thy ſinne be aggravated, in that thou didſt commit it with ſo great delight and greedineſſe, and pouredſt out thy heart unto it? Conſider that Chriſt offered himſelfe more willingly then ever thou didſt ſin: *Loe I come* (ſayes he,

3. Againſt the delight and greedineſſe in ſinning.

Pſal. 40.) *I delight to doe thy will:* and *how am I ſtraitned till it be accompliſht? Luk.* 12. 56. And though to ſhew how great an evill and miſery it was in it ſelfe, he ſhewed an averſeneſſe to it; yet as it was his Fathers will for our ſalvation, he heartily embraced, and drank off that cup unto the bottome.

4. Againſt deliberateneſſe in ſinning.

Fourthly, didſt thou ſin with much deliberation, and when thou mighteſt have avoided it? There was in this circumſtance in Chriſts ſufferings to anſwer that, that he *knew all he was to ſuffer*, and yet yeelded up himſelfe, as *John* 18. 4.

5. Againſt preſumption in ſinning.

Fiftly, Haſt thou ſinned preſumptuouſly, and made a covenant with death and hell? Chriſt in like manner offered up himſelfe by a covenant and complot with his Father ſo to doe.

6. Againſt aggravating circumſtances of perſon, time, place, &c.

Sixtly, are there any eſpeciall circumſtances of time, and place, &c. that aggravate thy ſins?

As firſt, that ſo great a perſon in the Church ſhould ſcandalize the Name of God in ſinning: Why, how great a Perſon was Chriſt? even equall with God the Father; and yet how greatly humbled? even to the death; his offices of King, Prieſt, and Prophet being debaſed with him: how great a name had he? as *Heb.* 1. 4. which notwithſtanding was diſhonoured more then ever any mans.

Or 2. that thou ſinnedſt at ſuch a time, or in ſuch a company, which ſometimes ſerve to make a ſinne the more hainous. Conſider how God contrived to have the ſhame and affliction of his Sons death aggravated by all theſe circumſtances: It was of deaths the moſt accurſed; At a time moſt ſolemne; In a place moſt infamous; With company moſt wretched.

Thus might we find out that in Chriſts ſuffering and ſatisfaction made, that would fitly anſwer to any thing in our ſinnes; and ſo thereby we ſhould be the more relieved. And though the whole body of his ſufferings doe ſtand and anſwer for the whole bulk of our ſinnings; yet the conſideration of ſuch particulars will much conduce to the ſatisfying of an humbled and dejected ſoule, about the particulars of its ſinnings.

Therefore (to conclude) get your hearts and conſciences diſtinctly and particularly ſatisfied in the all-ſufficiencie of worth and merit which is in the ſatisfaction that Chriſt hath made. As it is a fault and defect in humiliation, that men content themſelves

ſelves with a generall apprehenſion and notion that they are ſinners, and ſo never become throughly humbled; ſo is it a defect in their faith, that they content themſelves with a ſuperficiall and generall conceit, that Chriſt dyed for ſinners; their hearts not being particularly ſatisfied about the tranſcendent all-ſufficiencie of his death. And thence it is, that in time of tentation, when their abounding ſinfulneſſe comes diſtinctly to be diſcovered to them, and charged upon them, they are then amazed, and their faith non-pluſt, as not ſeeing that in Chriſt, which might anſwer to all that ſinfulneſſe: But as God ſaw that in Chriſts death which ſatisfied him; ſo you ſhould endeavour by faith to ſee that worth in it which may ſatisfie God, and then your faith will ſit downe as ſatisfied alſo. If a man were to diſpute for his life ſome hard and difficult controverſie, wherein are many great and ſtrong objections to be taken away; he would be ſure to view, and ſtudy, and ponder all that might be ſaid on that other part which he were to hold, in way of anſwer to them, and to get ſuch a cleare and convincing light, as might make the truth of his Poſition apparent and manifeſt through thoſe clouds of objections that hang in the way. Now you will all be thus called one day, to diſpute for your ſoules, (ſooner or later) and therefore ſuch skill you ſhould endeavour to get, in Chriſts righteouſneſſe, how in its fulneſſe and perfection it anſwereth to all your ſinfulneſſe; that your hearts may be able to oppoſe it againſt all that may be ſaid of any particular, in or about your ſinnes; that in all the conflicts of your ſpirits, you may ſee that in it, which could cleare your whole ſcore; and that if God would but be pleaſed to impute it to you, you might ſay, I durſt preſently come to an account with him, and cut ſcores with his Law and Juſtice.

Thus much of the firſt thing made the object of faith; namely, Chriſt *as dying*.

SECT. III.
FAITH ſupported by Chriſts RESURRECTION.

ROM. 8. 34.
——*Yea rather, that is riſen againe.*

CHAP. I.

Chriſts Reſurrection ſupporteth faith two wayes:
1. *By being an* evidence *of* } *our Juſtification.*
2. *By having an* influence *into* }
The neceſſity of Chriſts Reſurrection, *for the procuring our Juſtification.*

Some ſpeciall thing in Chriſts Reſurrection for our Juſtification.

THe next thing to be lookt at in Chriſt, as he is the object of juſtifying faith, (and from whence our faith may ſeek & fetch ſupport and comfort in the matter of Juſtification) is Chriſts *Reſurrection*; upon which we ſee here, the Apoſtle putteth a [*rather*] *Yea rather that is riſen againe.* There muſt therefore be ſome ſpeciall thing in the Reſurrection of Chriſt, which it contributes to our faith and juſtification, for which it ſhould have a [*rather*] put upon it, and that comparatively to his death. Now to ſhew wherein this ſhould lie, conſider how the Reſurrection of Chriſt ſerveth to a double uſe and end, in the matter of Juſtification.

It ſerveth to a double uſe to ſupport our faith.

Firſt, as an *evidence* to our faith, that God is fully ſatisfied by Chriſts death: his Reſurrection may give us full aſſurance of it.

Secondly, it had, and hath an *influence* into our Juſtification it ſelfe; yea and as great an influence as his Death had. In both theſe reſpects it deſerves a [*rather*] to be put upon it, and *Paul* had them both in his eye, when he writ theſe words. So as firſt, if you ask an account of his faith, and a reaſon of his ſo triumphant aſſurance, he alledgeth his Reſurrection to confirme it, *Chriſt is riſen.* Or

Secondly, if you would have a reaſon of the thing, how it comes to paſſe, that we who are Beleevers cannot be condemned; *Chriſt is riſen,* ſayes he: He alledgeth it as a cauſe,that hath ſuch an influence into Juſtification it ſelfe, as it makes all ſure about it.

1. By way of Evidence.

1. By way of Evidence: Although Chriſts obedience in his life, and his death paſt, doe alone afford the whole matter of our Juſtification, and make up the ſumme of that price paid for us, (as hath been ſhewn) ſo as faith may ſee a fulneſſe of worth and merit therein, to diſcharge the debt: yet faith hath a comfortable ſigne and evidence to confirme it ſelfe in the beliefe of this, from Chriſts *Reſurrection* after his death: It may fully ſatisfie our faith, that God himſelfe is ſatisfied, and that he reckons the debt as paid: So that our faith may boldly come to God, and call for the Bond in, as having Chriſts Reſurrection to ſhew for it, that the Debt is diſcharged. And hence the Apoſtle cryes *Victoria* over Sin, Hell, and Death, upon occaſion of (and as the *Coronis* and concluſion of that) his large Diſcourſe about Chriſts Reſurrection, 1 *Cor.* 15.55,56,57. *O death,where is thy ſting?* that is, Sinne, and the power of it: for ſo it followes, *The ſting of death is ſinne:* and *O grave, where is thy victory? Thanks be to God who hath given us victory, through Jeſus Chriſt our Lord*: namely, as *riſen* again; for of his Reſurrection, and of that chiefly, had he ſpoken throughout that Chapter.

Faith hath a viſible ſigne of it,that God is ſatisfied.

2. By way of Influence.

2. But ſurely this is not all that it ſhould onely argue our Juſtification by way of Evidence: This alone would not have deſerved ſuch a [*rather*] to be put upon it, if Chriſts Reſurrection had not had ſome farther reall cauſall influence into Juſtification, it ſelfe, and been more then ſimply an evidence of it to our apprehenſions. Therefore ſecondly, in Juſtification,although the *materiale*, or matter of it,be wholly the obedience and death of Chriſt; yet the act of pronouncing us righteous by that his obedience, (which is the *formale* of Juſtification) doth depend

Though the matter of our Juſtification be the price of Chriſts death, yet the act of pronouncing us righteous, depends on the Reſurrection.

upon Chriſts Reſurrection. Ordinarily there hath been no more expreſſed concerning this dependance, then that the Reſurrection of Chriſt juſtifies by working actuall faith, to lay hold upon what Chriſt hath done in his life and death, which is called the *applying* of it, (of which more anon.) But that ſpeech of *Paul*, 1 *Cor.* 15. 17. ſeems to import more, *If Chriſt be not riſen againe,* [*ye are yet in your ſins,* [*and your faith is in vaine:*] That is, although you could ſuppoſe faith to be wrought in you upon the merit of Chriſts dying, yet it would be *in vaine*, if Chriſt were not *riſen* againe; for your title to Juſtification it ſelfe would be void: *You were yet in your ſins.* Which is ſaid, becauſe his Reſurrection was it, whereby ſins (though ſatisfied for in his death) were taken off, and they acquited from them: Which I take to be the meaning alſo of that *Rom.* 4. *ult. He was delivered for our ſins,* [*and roſe againe for our Juſtification.*] When the Apoſtle ſayes, *for our ſins he was delivered,* he means, his laying down *that* which was the price for them, a ſatisfaction for them, which his death was: And in that ſenſe, *He dyed for our ſins*; that is, his death ſtands in ſtead of our death, and ſo ſatisfies for ſinne. But yet ſtill *that* upon which the act of Gods juſtifying us, and his diſcharge given us from our ſins, and whereby he reckoneth us juſtifyed, that depends udon his Reſurrection. *He roſe againe for our Juſtification.* Note that Juſtification there imports the act of *imputation*, and reckoning us juſt, which he had ſpoken of in the verſes immediately fore-going, *ver.* 22, 23, 24.

In a word, to the full diſcharge of a Debt, and freeing the Debtor, two things are requiſite: 1. The payment of the debt. 2. The tearing or cancelling of the Bond, or receiving an Acquitance for the freeing of the Debtor. Now the Payment was wrought by Chriſts death, and the Acquitance to free from the debt, was at, and by his Reſurrection.

CHAP. II.

For the explanation of both theſe is ſhewne, how Chriſt ſuſtained a double relation; *Firſt, of* a ſurety for us; *Secondly, of a* Common perſon *in our ſtead: The difference of theſe two, and the uſefulneſſe of theſe two conſiderations, for the explaining all the reſt that follows, in this whole Diſcourſe.*

NOw the better to explicate both theſe, you muſt conſider, how that Chriſt in almoſt all that he did [*for us*] (as the phraſe is here, and is to be annexed to each particular) did ſtand in a double relation for us unto God.

1. Of a *Surety*, bound to pay the debt for us, and to ſave our ſoules.

2. Of a *Common perſon*, or as an Attorney at Law in our ſtead. And both theſe as they have a diſtinct and differing conſideration in themſelves, ſo thoſe ſeverall conſiderations of them will conduce to the underſtanding of thoſe two things fore-mentioned, as wayes and arguments to ſhew how the Reſurrection of Chriſt may ſupport our faith, both by way of *evidence* that the debt is paid, and by way of *influence* that we are thereby acquited, and cannot be condemned. The notion of his being riſen, who is our *Surety*, clears the firſt, and that of his riſing as a *Common perſon*, illuſtrates the other. And I ſhall here a little the largelyer inſiſt upon the explication of theſe two relations, becauſe their conſideration will be of uſe through all the reſt that follows, to illuſtrate thereby the influence that his Aſcenſion, and Sitting at Gods right hand, &c. have into our Juſtification; and ſo I ſhall carry them along throughout this Diſcourſe.

1. A *Surety* is one that undertakes, and is bound to doe a thing for another: As, to pay a debt for him, or to bring him ſafe to ſuch or ſuch a place, or the like; ſo as when he hath diſcharged what he undertook and was bound for, then the party for whom he undertook is diſcharged alſo. 1. To be a Surety, what.

2. A *Common perſon* with, or for another he goes for, is one who repreſents, perſonates, and acts the part of another, by the allowance and warrant of the Law: ſo as what he doth, (as ſuch a common perſon, and in the name of the other) that other whom he perſonates, is by the Law reckoned to doe: and in like manner, 2. A Common perſon, what.

manner, what is done to him, (as being in the others ſtead and roome) is reckoned as done to the other. Thus by our Law, an Attorney appears for another, and money received by him, is reckoned as received by him whom it is due unto. Thus the giving poſſeſſion of an eſtate, a re-entry made, and poſſeſſion taken of land, &c. if done by, and to a man who is his lawfull Attorney, it ſtands as good in Law unto a man, as if in his owne perſon it had been done. So Embaſſadours for Princes repreſent their Maſters: what is done to them, is reckoned as done to the Prince; and what they doe according to their Commiſſion, is all one as if the Prince, whoſe Perſon they repreſent, had done it himſelfe. In like manner alſo the marriages of Princes are tranſacted, and ſolemnized by Proxie, as a Common perſon repreſenting his Lord, and in his name, is married to a Princeſſe in her Fathers Court; and the Lawes of men authorize it, and the marriage is as good, as if both Princes themſelves had been preſent, and had performed all the Rites of it. And thus to be a *Common Perſon*, is more then ſimply to be a *Surety* for another; it is a farther thing: and therefore theſe two relations are to be diſtinctly conſidered, though they ſeeme to be ſomewhat of a like nature. Thus an Attorney is a different thing from a Surety: A Surety undertakes to pay a debt for another, or the like; but a Common perſon ſerves to performe any common act, which by the Law is reckoned, and virtually imputed to the other, and is to ſtand as the others act, and is as valid, as if he had done it: So as the good and benefit which is the conſequent of ſuch an act, ſhall accrew to him whom he perſonated, and for whom he ſtood as a Common perſon. *Adam* was not a *Surety* for all Mankind, he undertook not for them, in the ſenſe forementioned; but he was a *Common perſon* repreſenting all Mankind; So as what he ſhould doe, was to be accounted as if they had done it. Now the better to expreſſe and make ſure our Juſtification in and by Chriſt, according to all ſorts of Laws, (the equity of all which God uſually draws up into his diſpenſations) God did ordaine Chriſt both to be a *Surety* for us, and alſo a *Common perſon* repreſenting us, and in our ſtead. That as Chriſt tooke all other relations for us, as of an *Husband, Head, Father, Brother, King, Prieſt, Captaine,* &c. that ſo the fulneſſe of his love might be ſet forth to us, in that what is defective in any one of

The difference betweene theſe two.

Adam a Common perſon, but not a Surety.

Chriſt ordained to be both, and the reaſon why.

of theſe relations, is ſupplyed and expreſſed by the other: Even thus did God ordaine Chriſt to take and ſuſtaine both theſe relations, of a *Surety* and a *Common perſon,* in all he did for us, thereby to make our juſtification by him the more full and legall; and *juſtifie* (as I may ſo ſpeake) our *Juſtification* it ſelfe or his juſtifying of us, by all ſorts of *legall* conſiderations what ever, that hold commonly among men in like caſe: and that which the *one* of theſe relations or conſiderations might not reach to make good, the *other* might ſupply; what fell ſhort in the one, the other might make up; and ſo we might be moſt legally and formally juſtified and made ſure never to be condemned.

CHAP. III.

The firſt Head: *The* EVIDENCE *of Juſtification which Chriſts* Reſurrection *affords to faith; explained by two things.* 1. *By ſhewing how Chriſt was made a* Surety *for us.* 2. *How his* Reſurrection *as a* Surety *holds forth this evidence.*

Concerning the firſt of thoſe two Heads at firſt propounded, namely, the *Evidence* which Chriſts Reſurrection affords unto our faith in point of *non-condemnation:* I have two things to handle in this Chapter to make this out: Firſt, how Chriſt was made a *Surety* for us, and what manner a *Surety* he did become: ſecondly, what the conſideration hereof will contribute to that *evidence* which faith hath from Chriſts *Reſurrection.*

§. 1.
1. How Chriſt was made and became a Surety for us.

For the firſt, Chriſt was appointed by God, (and himſelfe alſo undertook) to be our *Surety.* This you have, *Heb.* 7. 22. *He was made Surety of a better Teſtament*, or *Covenant*; namely, of the *New.* The Hebrew word for *Covenant*, the *Septuagint* ſtill tranſlated [Διαθήκη] *Teſtament:* the word in the Hebrew being of a large ſignification, and comprehending both a *Covenant*, and *Teſtament*; And ſo in the New Teſtament it is uſed promiſcuouſly for either: And indeed, this *new Covenant of Grace* is both. Of this Covenant Chriſt is the ἔγγυος, the *plighter of his troth* for it, the *Surety*, the *Promiſer*, the *Undertaker.* The Verb this comes of, is ἐγγυάω, [*promittere*] which comes from ἐν γυίοις, [*in manibus*] ſtriking hands, or giving ones hand, as a ſigne of a covenant; and ſo, to bargaine with, or make up a covenant. *Prov.* 22. 26. *Be not thou one of them that ſtrike hands, or of them that are ſureties for debts:* Which whole verſe the Septuagint reads, *Give not thy ſelfe* εἰς ἐγγύην, *to Suretyſhip.* The ſame word that is here uſed by the Apoſtle. It was the manner both of the Jews and Romanes alſo, to make Covenants by *ſtriking of hands:* And in Teſtaments, the Heire and Executor ſhook hands, or the Executor gave his hand to fulfill it. And the word [ἐγγυήσασθαι] is uſed, not onely in promiſing to pay a debt for another, but alſo in becomming a pledge for another, for to undergoe death, or a capitall puniſhment in anothers roome: as in that famous ſtory of friends, namely, *Euephenus* and *Eucritus: Eucritus* did [ἠξίωσεν ἐγγυήσασθαι] willingly become a ſurety for *Euephenus*, when condemned to dye by *Dionyſius* the tyrant. This very word is uſed by *Polyenus*, the Hiſtorian of that fact. Now ſuch a *Surety* every way did Chriſt become unto God for us, both to pay the debt, by undergoing death in our ſtead, and ſo to ſatisfie God; and then as the *Heire* to execute his Will and Teſtament: He became a Surety of the whole Covenant, and every condition in it, take it in the largeſt ſenſe; and this of all, both on Gods part, and on ours. For us he undertook to God to work all our works, and undergoe all our puniſhments; to pay our debts for us, and to work in us all that God required ſhould be done by us, in the Covenant of Grace. And thus to be a Surety, is much more then ſimply to be an Interceſſour, or Mediatour, (as *Pareus* well obſerves.) God did (as it were) ſay to Chriſt, What they owe me, I require it all at your hands: and Chriſt aſſented, and from everlaſting ſtruck hands with God, to doe all for us that God could require, and undertook it under the penalty that lay upon us to have undergone. Yea, Chriſt became ſuch a Surety in this for us, as is not to be found among men. On earth, Sureties are wont to enter into one and the ſame Bond with the Debitors, ſo as the Creditour may ſeize on which of the two he will, whether on the Debtour, or on the Surety, and ſo (as uſually) on the Debtour firſt, for him we call the Principall; but in this covenant, God would have Chriſts ſingle Bond: and hence Chriſt is not onely called the Surety of the Covenant for us, but *The Covenant*, *Eſay* 49. 8. and elſewhere. * God making the Covenant of Grace primarily

Suretiſhip not onely uſed in matters of debt, but in criminall cauſes puniſhed with death; and is put for being a pledge for another.

Chriſt undertook as a Surety for both, to ſatisfie God, & to work all in us alſo.

A ſtrange difference between Chriſts ſuretiſhip, and that of men for others on earth.

* God makes the Covenant of Grace principally with Chriſt for us.

marily with him, and with him as for us, thereby his ſingle Bond alone was taken for all, that ſo God might be ſure of ſatisfaction: therefore he laid all upon Chriſt, proteſting that he would not deale with us, nor ſo much as expect any payment from us, (ſuch was his grace.) So *Pſal.* 89. 19. where the mercies of the Covenant made between Chriſt and God, under the Type of Gods Covenant with *David* are ſet forth, *Thou ſpeakeſt in viſion to thy holy One*, and ſaidſt, *I have laid help on one who is* [*mighty.*] As if God had ſaid, I know that theſe will faile me, and break, and never be able to ſatisfie me; but you are a *mighty* and ſubſtantiall perſon, *able* to pay me, and I will look for my debt of you. And to confirme this, (then which nothing can give ſtronger conſolation, or more advanceth Gods free grace) when God went about the reconciling the world in and by Chriſt, and dealt with Chriſt about it; the manner of it is expreſſed to have been, that God took off our ſins from us, and diſcharged us, (as it were) meaning never to call us to an account for them, unleſſe Chriſt ſhould not ſatisfie him, and laid them all on Chriſt, ſo as he would require an account of them all from him firſt, and let him look to it; and this he did to make the Covenant ſure. Thus 2 *Cor.* 5. 19. it is ſaid, (the Apoſtle ſpeaking of Gods tranſaction of this buſineſſe with Chriſt) that *God was in Chriſt*, namely, from everlaſting, *reconciling the World* (of Elect Beleevers) *to himſelfe, not imputing their treſpaſſes to them; and made him ſin who knew no ſin.* Obſerve, that as he laid our ſins on Chriſt, ſo withall, he diſcharged us, in his compact between Chriſt and himſelfe, [*not imputing their treſpaſſes to them.*] So then, all laid upon Chriſt, and he was to look to it, or elſe his ſoule was to have gone for it. This is not the manner of other Creditours; they uſe to charge the Debt on both the Surety and the Debtour; but in this Covenant (of Grace namely) Chriſts ſingle Bond is entred, he alone is *The Covenant:* ſo as God will have nought to ſay to us, till Chriſt failes him. He hath engaged himſelfe firſt to require ſatisfactions at Chriſts hands, who is our Surety.

God requires payment of our debt from Chriſt firſt.

Now then 2. for to make uſe of this notion, for the clearing of the point in hand. It might afford us matter of unſpeakabe comfort, onely to hear of *Chriſts* having beene arreſted by God for our debt, and caſt into *priſon*, and his Bond ſued, and an Execution

2. How the conſideration of this is a ſtrong evidence to faith, of Juſtification from Chriſts Reſurrection.

cution or *Judgement* ſerved on him, as the phraſes are, *Eſay* 53. 8. For thereby we ſhould have ſeen, how God had begun with our Surety, (as minded to let us alone) and that it lay on him to diſcharge the debt, who was ſo able to doe it: And thereby we might alſo ſee, how he was *made ſinne for us*, and therefore we might very well have quieted our hearts from fearing any arreſts, or for Gods comming upon us, till we ſhould heare that our Surety were not ſufficiently able to pay the debt, (as you have heard he is.) But yet our hearts would ſtill be inquiſitive (for all that) to heare whether *indeed* he hath perfectly ſatisfied God or no; and would be extreamely ſolicitous, to know whether he hath ſatisfactorily performed what he undertook; and how he got cleare of that engagement, and of *being made ſinne for us.* And therefore the Apoſtle comforts Beleevers with this, that Chriſt ſhall *the next time appeare without ſinne* * *Unto them that look for him he ſhall appeare the ſecond time without ſinne, unto ſalvation.* One would think it no great matter of comfort to us to hear that Chriſt ſhould appeare without ſin; for who would imagine that it could be otherwiſe with *The holy One, The Lord of Glory?* there is no wonder in that: Ay, (but ſayes the Apoſtle) your very ſalvation is intereſted in this, as neerly as is poſſible: It is well for you that Chriſt is now *without ſinne*; for he having as your Surety undertooke to ſatisfie for ſin, and having accordingly beene *once made ſinne*, when on earth, and arreſted for it by God at his death; in that now he is got cleare of that engagement, (which could be no way, but by ſatisfaction, which he undertooke) this doth plainly evince it, and aſcertain you, that you ſhall never be condemned for it: for by the Law, if the Surety hath diſcharged the debt, the Debtour is then free. And therefore no news would or could be more welcom to ſinners, then to have a certaine and infallible evidence given, that their *Surety* were well come off, and had *quitted all*, to ſatisfaction. Now then to evidence this, ſerveth his *Reſurrection*; *Chriſt is riſen:* Nothing ſo ſure. Therefore certainly the debt is diſcharged, and he hath paid it to the full, and ſo is now without our ſinne, and fully got cleare of it. For God having once arreſted Chriſt, and caſt him into Priſon, and begun a tryal againſt him, and had him to *judgement*, he could not come forth, till he had paid the very utmoſt farthing. And there is the greateſt reaſon for it,

* Heb. 9. 28.

It declaring unto faith, that Chriſt that was in this death made ſinne for us, hath now diſcharged all, and is without ſinne.

And ſo that God will never come upon the ſinner.

How ſtrong an evidence Chriſts Reſurrection is, that the debt is paid, and God ſatisfied.

to aſcertain us that can be: For he was under thoſe bonds and bolts, which if it had *been poſſible* would have *detained* him in the grave, as *Act.* 2.24. *The ſtrength of* ſin, and Gods wrath, and the curſe againſt ſin, (*Thou ſhalt die the death*) did as *cords hold* him, (as the Pſalmiſts phraſe is.) Other debtours may poſſibly breake their Priſons; but Chriſt could not have broke through this, for the wrath of the All-powerfull God, was this Priſon, from which there was no eſcaping, no baile: nothing would be taken to let him goe out, but full ſatisfaction. And therefore to heare that Chriſt is *riſen*, and ſo is come out of Priſon, is an evidence that God is ſatisfied, and that Chriſt is diſcharged by God himſelfe; and ſo is now *Without ſin*, he walking abroad again at liberty: And therefore the Apoſtle proclaimes a mighty *victory* obtained by Chriſts Reſurrection, over *Death*, the *Grave*, the ſtrength of *ſinne*, the *Law*, 1 *Cor.* 15. 55, 56. and cryes out, *Thanks be to God Who giveth us the victory, through Ieſus Chriſt our Lord, ver.* 57. you may now reſt ſecure indeede, *Chriſt is riſen, who* therefore *ſhall condemne?*

CHAP. IV.

The ſecond head *propounded, the* INFLUENCE CHRISTS Reſurrection *hath into Iuſtification. Two Branches of the Demonſtration of this. Firſt, that Chriſt Was a* Common Perſon, *repreſenting us in all he* was, *or* did, *or* ſuffered, *handled at large.* More eſpecially a Common perſon *in his* Reſurrection.

NOw ſecondly, to come to that other Head propounded, the *Influence* Chriſts Reſurrection hath into our Juſtification. The demonſtration or making out of which depends on two things put together: The firſt, how Chriſt was appointed by God, and himſelfe acted the part of a *Common perſon*, repreſenting us in what he did, and *more particularly* in his Reſurrection. Of this in this *Chapter*.

The ſecond is, how from that conſideration ariſeth, not onely an *evidence* to our faith, but a *reall influence* into our juſtification and non-condemnation. So as, *Who ſhall condemne?* becauſe CHRIST *is riſen againe*, as a Common perſon, repreſenting us therein.

§. 1.
That Chriſt was a Common perſon, proved.
1. In generall, by a parallel with *Adam*,
the Type of Chriſt herein.

For the firſt of theſe, to illuſtrate and prove it in the generall, that inſtance of *Adam* ſerves moſt fitly, and is indeed made uſe of in the Scripture, to that end. *Adam*, as you all know, was reckoned as a common publique perſon, not ſtanding ſingly or alone for himſelfe, but as repreſenting all Man-kinde to come of him: So as by a juſt Law, what he did was reckoned to his poſterity whom he repreſented. And what was by that Law threatned, or done to him for what he did, is threatned againſt his poſterity alſo. Now this man was herein a lively type of our Lord Chriſt, as you have it, *Rom.* 5. 14. [*Who was the type of him who was to come.*] Unto which purpoſe, the titles which the Apoſtle gives theſe two, Chriſt and *Adam*, 1 *Cor.* 15. 47. are exceeding obſervable; he calls *Adam the firſt man*; and Chriſt our Lord, *The ſecond man*: and both for that very purpoſe and reſpect which we have in hand: For, firſt, he ſpeaks of them, as if there had never been any more men in the world, nor were ever to be for time to come, except theſe two: and why? but becauſe theſe two betweene them, had all the reſt of the ſons of men hanging at their girdle; becauſe they were both Common perſons, that had the reſt in like (though oppoſite) conſiderations included, and involved in them: *Adam* had all the ſons of *Men* borne into this world, included in himſelf, who are therefore called *earthly men*, *ver.* 48. in a conformity to him *the earthly man*, *ver.* 47. and Chriſt the ſecond man had all his Elect, (who *are the firſt borne*, and *whoſe names are written in heaven*, and therefore in the ſame *ver.* are oppoſitely called *heavenly men*) included in him. You ſee how he ſummes up the number of all men in two, and reckons but two men in all; theſe two, in Gods account, ſtanding for all the reſt. And farther obſerve, that becauſe *Adam* was in this his *being*, a common perſon unto his, the ſhadow and the lively Type of Chriſt, who was to come after him; that therefore he is called *The firſt man*, (of theſe two) and Chriſt *The ſecond man*, as typified out by him.

Particularly: In what things Chriſt was a Common perſon - Eſpecially in what he was, or did upon earth

Now if you aske, wherein Chriſt was a *Common perſon*, repreſenting us, and ſtanding in our ſtead; I anſwer, If in any thing, then in all thoſe conditions and ſtates wherein he was, in what *he did*, or *befell him*, whilſt *here on earth eſpecially*: For he had no other end to come downe into this world, but to ſuſtaine our perſons, and to act our parts, and to have what was to have been done to us, acted upon him. Thus

§. 2.
1. *Adam* and *Chriſt* Common perſons, in their conditions, and qualifications, and ſtates.

Thus firſt, in their two ſeverall conditions, qualifications, and ſtates, they both were *Common perſons*: That is, looke what ſtate or condition the one or the other was made in, is by a juſt Law to be put upon thoſe whom they repreſented. So the Apoſtle reaſons from it, *ver.* 48. [*As*] *is the earthly man,* (namely, the firſt man, *Adam*) [*ſuch*] *are the earthly*: namely, to be earthly men as well as he; becauſe he who is a Common perſon repreſenting them, was in his condition but an *earthly man*: And oppoſitely, by the ſame Law, it follows [*As*] *is the heavenly man,* (namely, the ſecond man, Chriſt) [*ſuch*] *are and muſt be the heavenly,* who pertaine to him, becauſe he alſo is a Common perſon, ordained to perſonate them: and *Adam,* who came after him, was therein but his Type.

2. Chriſt a Common perſon, in reſpect of what he did, or what he ſuffered, illuſtrated by the parallel of *Adam.*

And as thus in this place to the *Corinths* the Apoſtle argues Chriſt to be a Common perſon, in reſpect of his condition and ſtate, by an argument of parallels taken from his Type, *Adam*; So ſecondly, in that 5. to the *Romans,* he argues Chriſt to have been a Common perſon, in his actions which he did on earth; and this alſo from the ſimilitude of *Adam,* whom *ver.* 14. he therein makes to have been Chriſts Type. And he ſpeaks of *Adam* there, as a Common perſon, both in reſpect of *what he did,* namely, his [*ſinne*;] and alſo in reſpect of *what befell him* for his ſin, namely [*Death,*] and condemnation. And becauſe he was in all theſe not to be conſidered as a *ſingle Man,* but as one that was *All men,* by way of repreſentation: Hence, both what he did, they are ſaid to doe in him; and what condemnation or death was deſerved by his ſin, fell upon them all, by this Law of his being a publique perſon for them.

1. *Adam* a Common perſon, in what he did.

1. For what he did: He ſinned, you know; and *ver.* 12. *All are ſaid to have ſinned,* namely, in *his ſinne*; Yea, and according to thoſe words in the Greek [ἐν ὧ] which are added there, you may render that ſentence (and the Originall bears it, and it is alſo varied in rhe Margent) thus, [*In whom*] *all have ſinned*; namely, in *Adam,* as in a publique perſon. Their act was included in his, becauſe their perſons were included in his.

2. *Adam* a Common perſon in what befell him for what he did, as in death and his condemnation threatned.

And 2. for what befell him for ſin, that befell them alſo by the ſame Law of his being a perſon repreſenting them. Hence *ver.* 12. *Death* is ſaid to *paſſe upon all men,* namely for this, that *Adams* ſinne was conſidered as theirs, as it there followes. It is ſaid to *paſſe*, even as a ſentence of death *paſſeth* upon a condemned Malefactor. And *ver.* 18. *Judgement* is ſaid to *come by that one mans offence, upon all men, to condemnation.* Now in *Gen.* 2. 17. the threatning was ſpoken onely to *Adam*, as but *one man, In the day that thou eateſt thereof, thou ſhalt ſurely die:* And *Gen.* 3. 19. that ſentence ſeems onely to paſſe upon *him* alone, [*Unto duſt thou ſhalt returne.*] Yet in threatning *Adam*, God threatned *us all*; and in ſentencing *Adam* to death, he ſentenced *us* alſo: The curſe reacheth us too; *Death paſſed upon all men* then, and therefore by a juſt Law *Death raigns over all*, as *ver.* 14. and 17. becauſe *Adam* was in all this a Common perſon repreſenting us, and ſo in our ſtead; and ſo all this concerns *us*, as truly and as neerly as it did *him*. I ſay by a juſt Law; for indeed the Scripture upon the equity of this Rule, pronounceth a *Statute* out againſt *all men*, that they ſhould *die, Heb.* 9. 27. *Statutum eſt*, It is *appointed* by a ſtatute Law, that *all ſhould die*. Now if you ſearch for this *Statute*, when and where enacted, you will find, that the Originall Record and Roll is that in *Gen.* 3. 9. ſpoken onely of *Adam*, but holding true of us, [*To duſt thou ſhalt returne.*]

Rom. 5.

§. 3
Anſwerably Chriſt ordained a Common perſon, both in what he did, or was done to him.

Juſt thus the matter ſtands in the point of our juſtification and ſalvation, betweene Chriſt and Elect beleevers; for *Adam* was herein his Type. Chriſt was conſidered and appointed of God as a common perſon, both in *what he did*, and in what was *done to him*: So as by the ſame Law, what he did for us, is reckoned or imputed to us, as if we our ſelves had done it; and what was *done* to him, tending to our *juſtification* and ſalvation, is reckoned as done to us. Thus when Chriſt *dyed*, he dyed as a Common perſon, and God reckoneth that we dyed alſo. When Chriſt *aroſe*, he roſe as our Head, and as a Common perſon, and ſo then God accounts that we roſe alſo with him. And by vertue of that *communion* which we had with him in all thoſe actions of his, it is, that now when we are *born againe*, we doe all *riſe* both from the guilt of ſin, and from the power of it; even as by vertue of the like communion we had with (or being one in) *Adam*, we come to be made ſinfull, when we begin firſt to exiſt as men, and to be firſt borne.

Exemplified by one inſtance in *his dying*.

Thus in his death he was conſidered as a Common perſon, and God reckoned us dying then, and would have us *reckon* ſo alſo. So *Rom.* 6. 10. the Apoſtle ſpeaking of Chriſt, ſaith, *In that he dyed, he* *he dyed unto ſinne once, but in that he liveth, he liveth unto God.* Then *ver.* 11. ſpeaking of us, he ſayes, [*Likewiſe reckon*] *you your ſelves to be dead unto ſinne, but alive unto God through Jeſus Chriſt our Lord.* The meaning whereof is plainly this, that whereas regenerate men are for the preſent in the reality but *imperfectly* mortified and *dead to ſinne*, as conſidered in themſelves, and in reſpect of the worke of it, as wrought in them; yet that being conſidered in Chriſt as their Head, and a Common perſon repreſenting them, they may λογίζειν, they may truly by a way of faith *reaſon* or *reckon themſelves* wholly dead, in and through Jeſus Chriſt our Lord; in that he once dyed perfectly unto ſin, as a *Common perſon* repreſenting them. So as what yet is wanting in the work of Mortification, in their ſenſe and experience of it, they may ſupply by faith, from the conſideration of Chriſt their Head, even themſelves to have dyed, when he dyed. The Apoſtle, I ſay, would have them by *reaſon* conclude or inferre (for ſo the word [λογίζεσθε] ſignifies, as *Chap.*3.28. *therefore we conclude, &c.* it is the ſame word) *from Chriſts death, that they are dead:* which Concluſion cannot be made, unleſſe this be one of the Propoſitions in this Argument, *That we dyed in Chriſt, when he dyed*; and ſo though in our ſelves we are not yet wholly *dead to ſinne*, nor perfectly *alive to God*; *yet through Jeſus Chriſt your Lord and Head* (ſayes he) *reckon your ſelves ſo*; *in that* (as *ver.* 10.) *he dyed, and now lives*; and you were included in him. And indeed, this Conſideration the Apoſtle ſuggeſts unto our faith, both as the greateſt encouragement againſt imperfect mortification begun; that yet we may comfort our ſelves by faith, as reckoning our ſelves wholly dead in Chriſts death, and ſo may aſſure our ſelves, we ſhall one day be perfectly dead in our ſelves by vertue of it; and withall, as the ſtrongeſt argument alſo and motive unto Mortification, to endeavour to attaine to the higheſt degree of it: which therefore he carryes along in his Diſcourſe throughout that whole Chapter. He would have them by faith or ſpirituall reaſoning take in, and apprehend themſelves long ſince dead to ſinne in Chriſt, when he dyed; and ſo ſhould think it the greateſt abſurdity in the world to ſinne, even the leaſt ſin, we being dead long ſince, and that wholly, when Chriſt our Head dyed: *And how ſhall we that are dead to ſinne, live any longer therein?* And *ver.* 7. *He that is dead, is free from ſinne*;

and

and how then ſhall we doe the leaſt ſervice to it? Now all this he puts upon Chriſts dying, and our dying then with him: *ver.6.* [*Knowing this, that our old man is crucified with him*, (even when he was crucified) *that it might be deſtroyed*] one day in us, fully and perfectly: *Chriſts Body* repreſenting therein as a publique perſon, the Elect, and their *body of ſinne* conjunct with them. So as thus by faith they are to reaſon themſelves wholly dead to ſinne in Chriſt, and to uſe it as a reaſon and motive to ſtir up themſelves not to yeeld to the leaſt ſinne. I uſe this expreſſion of being *wholly* dead, becauſe if he had ſpoken meerly of that *imperfect* mortification begun in us, the argument would not have been a *perfect* motive againſt the leaſt ſinnes. [*We who are dead, how ſhall we live in ſinne,*] or yeeld unto the leaſt ſinne? For it might be ſaid, Alas, we are but imperfectly dead; and from an imperfect death could but an imperfect argument have been drawn. But the Scripture elſewhere tells us, that *Chriſt by his death hath* [*perfected*] *for ever all that are ſanctified*: ſo *Heb.* 10. So as in his death they may reckon themſelves perfectly dead by faith, and perfectly ſanctified, though yet the worke be not actually and fully perfected.

And all this communion with Chriſt as a Common perſon, repreſenting them in his death, he there inſtructs them to be repreſented and ſealed up to them by their Baptiſme; ſo *ver.*3,4. How, I ſhall ſhew afterwards.

§. 4. More particularly, how Chriſt was a Common perſon in his Reſurrection, and therein repreſenting us.

Now as this place holds forth Chriſt as a *Common perſon* in his *Death* repreſenting us; ſo other places hold forth the like of his *Reſurrection.* In the 1 *Cor.* 15. 20. the Apoſtle argues, that Elect Beleevers muſt and ſhall riſe, becauſe *Now Chriſt is riſen from the dead, and is become the firſt-fruits of them that ſleep.* See the force of this Argument founded upon this notion and conſideration, that Chriſt was a Common perſon repreſenting all the reſt; and this ſtrongly preſented in that expreſſion of his being *the firſt-fruits*, in alluſion to the Rite in the Leviticall Law. All the ſheaves in a field being unholy of themſelves, there was ſome one ſheafe in the name and room of all the reſt, (which was called the *firſt-fruit*,) which was lift up, and waved before the Lord; and ſo all the ſheaves abroad in the field, by that act done to this one ſheafe, were conſecrated unto God, (*Lev.*23.10.*&c.*) by vertue of that law. The meaning of which Rite, the Apoſtle expounding; alledgeth *Rom.* 11. 16. [*If the firſt-fruits be holy, all the lump is holy alſo,*] Thus when we were all *dead*, Chriſt as the *Firſt-fruits* riſeth, and this in our name and ſtead, and ſo we all riſe with him and in him. And although the Saints departed are not, in their owne perſons, as yet riſen, (as we all who are now alive, are not in our owne perſons yet dead) yet in the meane time, becauſe thus they are riſen in Chriſt, as their Firſt-fruits; hence, in the very words following, he ſaith, they are but aſleep, [*He is become the firſt fruits of them that ſleep,*] becauſe they remaine alive in Chriſt their Head,and ſhall riſe one day: becauſe [*in him*] they virtually are already *riſen*; and this in Gods account in as true and juſt a ſenſe, as we (though perſonally alive) are yet all recknoned *dead in Adam,* becauſe he as a Common perſon had the ſentence of death pronounced on him, by vertue of which we muſt dye; and this by the force of the ſame Law, even of that which we have inculcated of being a *Common perſon*, repreſenting us. And indeed, ſo it followes, (which argues this to be the Apoſtles meaning) *ver.* 21. *For as in Adam all die, even ſo in Chriſt ſhall all be made alive.* His argument lies thus: *Adam* was the firſt fruits of them that *dyed*; *Chriſt*, of them that *riſe*. Hence therefore we are elſewhere ſaid (though in reſpect to another life) to be *riſen with Chriſt*, *Epheſ.* 2.5,6. and (which is yet more) *to ſit together with him in heaven:* becauſe he as a Common perſon repreſenting us, ſits there in our name and ſtead,as you ſhall heare when I come to it in the Text, in the next Section.

CHAP. V.

The ſecond branch: *How Chriſts repreſenting us as a* Common Perſon *in his* Reſurrection, *hath an* Influence *into our* Juſtification, *made forth by two things:* 1. *How Chriſt at his* Reſurrection *was juſtified from our ſinne:* 2. *That we were all then* juſtified *in him as a* Common perſon.

NOw then to come to the other branch of the Demonſtration, namely, how this relation to us as a Common Perſon *repreſenting us in his Reſurrection,* hath a *reall influence* into our *Juſtification:* And this is the point I drive at;and for the clearing of which that large and generall diſcourſe by way of digreſſion in the former Chapter was but to make way for.

I ſhall abſolve and diſpatch this Branch by ſhewing two things:

1. That Chriſt himſelfe was *juſtified*, and that at his *Reſurrection*.

2. That he was *juſtified* then as a *Common perſon*, repreſenting us therein, as well as that he roſe as a Common perſon; and ſo that *we* were then *juſtified* in him and with him; and by this meanes it is that by that *Act* then done to him, our Juſtification is made irrepealable for ever.

§. 1.
1. That Chriſt himſelfe was *juſtified* at his Reſurrection. Made forth by three things laid together.

For the explicating of the firſt: As Chriſt was in his death made ſinne for us, and ſo ſuſtained our perſons in his ſatisfying for ſin by his death, (which is the matter of our righteouſneſſe) ſo in and upon his Reſurrection he was juſtified and acquited from our ſins by God, as having now fully in his Death ſatisfied for them, which I make forth by theſe three things put together:

1. There muſt have been ſome Act paſſe from God, when Chriſt was acquited and juſtified from our ſins by God.

Firſt, in reaſon, if that Chriſt were made ſinne for us, and ſatisfied for it, there muſt then ſome *Act* paſſe, whereby Chriſt ſhould be pronounced acquit of our ſinnes, and fully cleare of them, and ſo be himſelfe formally juſtified, in reſpect of thoſe ſins, for which he undertook to ſatisfie. For according to the courſe of all Proceedings, if a charge of guilt be formally laid, there muſt be as formall an Act of acquiting, and of giving a *Quietus eſt*: There is no man but for his owne diſcharge and ſecurity would deſire it. Nor is there any wiſe man that payes a debt for which he is legally ſued, that will not have upon the payment of it, as legall an Acquitance. *Paul*, when he was caſt into priſon by a publique Act of Authority, he ſtood upon it to have a publique Act of Releaſe from the ſame Magiſtrates, and would not goe forth of priſon privily, though themſelves ſent to him ſo to goe out, *Acts* 16. 37. Now God himſelfe did *lay the iniquities of us all* upon Chriſt, *Eſay* 53. 6. and *had him to priſon, and Judgment* for them, *ver.* 8. There muſt therefore ſome Act paſſe from God, legally to take them off from him, and declaring him diſcharged, to deliver him from Priſon and Judgement.

That there was ſuch an Act paſſed.

And *De facto* it is evident, that there was ſome ſuch *Act* paſſed from God; for as we read, that Chriſt while he lived, and alſo in his, Death, was *made ſinne and did beare the ſinne of many*, as the phraſe is, *Heb.9.28*. So we read in the very next words, that *he ſhall appeare the ſecond time* [*without ſin,*] which muſt needs be ſpoken in a direct oppoſition to his *having born* our ſinnes, and appearing then with all our ſinnes laid to his charge. He appeared charged with them then, but now he ſhall *appeare* as apparently and as manifeſtly to be without thoſe ſinnes, (for of our ſinnes it muſt needs be meant) and ſo to be diſcharged of them as fully, as ever he appeared charged with them: For it is ſaid, *He ſhall* [*appeare*] *Without ſinne*; and therefore to the judgements of all it ſhall be made manifeſt, that *that* God that once charged him with them, hath now fully diſcharged him of them. The Apoſtle ſpeaks of it as of a great alteration made in this reſpect between Chriſt whilſt on earth, and Chriſt as he is to appeare the ſecond time, and is now in heaven. And this alteration or diſcharge muſt neceſſarily be made by God; for he is the Creditour who followed the Suit, and therefore he alone can give the Acquitance.

2. There muſt be ſome ſeaſon of *time*, when this diſcharge from our ſins was firſt made unto Chriſt.

Now ſecondly, from hence it will follow, that there muſt be ſome *time* when this alteration was firſt made, and diſcharge given; when Chriſt from being ſinne, as he was made, ſhould become without *ſinne*, through Gods acquiting of him; and this, ſay I, was at his *Reſurrection*. It is not deferred as then to be firſt done, when he is to appeare the ſecond time, though then it *appeares* indeed, but it is really done before; for he comes then to judge others for ſinne. Now in reaſon when ſhould this Acquitance or Juſtification from our ſinnes be firſt given to Chriſt, and legally pronounced on him, but when he had paid the laſt farthing of the debt, and made his ſatisfaction compleat? which was then done, when he began to riſe: for his lying in the grave was a part of his Humiliation, and ſo of his ſatisfaction, as generally Orthodoxe Divines hold. Now therefore when he began to riſe, then ended his Humiliation; and that was the firſt moment of his Exaltation. His Acquitance therefore bears Date from thence, even from that very houre.

3. That this muſt needs be, and was firſt made to him at his *Reſurrection*.

Hence thirdly, we read, as that Chriſt was *condemned*, ſo that he was *juſtified*. Thus 1 *Tim*. 3. 16. God is ſaid to be *manifeſt in the fleſh*, and then that this God-man was *juſtified in the ſpirit*: That is, whereas God was manifeſt or appeared *in fleſh to con-*

demne ſinne in the fleſh, as *Rom.* 8. that ſame God-man was alſo *juſtified in the ſpirit* from all thoſe ſinnes, and ſo *received up to glory*, as it follows there. And not to goe far, the very words of this my Text, [*It is God that juſtfies*] are taken out of *Eſay* 50. 8, 9. and as there, they are firſt ſpoken by Chriſt of himſelfe, then, when he gave *his back to the ſmiters, in his death*, (as in the verſes before) and was put to death as a *condemned* man,he comforts himſelfe with this, [*He is neere that juſtifies me, who ſhall condemne ?*] And when was that done, or to be done, but at his Reſurrection ? So the phraſe in *Timothy* imports, if you compare it with another in *Peter*, 1 *Pet.*3.18. *Being put to death in the fleſh*,[*and quickned in* (or by) *the ſpirit.*] *Paul*,he ſayes, [*Juſtified in the ſpirit* ;] *Peter*, he ſayes, [*Quickned in the ſpirit* :] both meane one and the ſame thing. By [*Spirit*] is meant the *power* of his *God-head*, and *Divine nature*, whereby he was at once both raiſed from the grave, and from under the guilt of ſin together. He was at once both *quickned*, (or raiſed) and *juſtified* alſo. And that by [*Spirit*] they meane his *Divine nature*, the oppoſition in both places evidently implyes ; for it is oppoſed to his [*Fleſh*] or humane nature. Now becauſe he was quickned (*or raiſed*) by the power of the God-head, and at that raiſing him, he was *juſtified* alſo by God, and declared juſtified by that Reſurrection, (as he had been declared condemned by his death) Hence, to [*be juſtifyed*] is put for his *Reſurrection* ; for that was his juſtification, to declaration of all the world, that he was juſtified from all the ſins laid to his charge. And that other place I cited out of *Iſaiah*, hath the ſame meaning alſo ; for Chriſt there comforts himſelfe againſt the Jews condemning him, and putting him to death,with the hopes of Gods juſtifying of him, when he ſhould have gone through that work. And Chriſts meaning there is this, *God will raiſe me up, and acquit me*, though you condemne and kill me. In the other Prophets you ſhall finde Chriſt ſtill comforting himſelfe againſt his condemnation at his death, with the thoughts of his *Reſurrection* which he fore-ſaw as ſhortly to follow after it ; as here in *Eſay* he comforts himſelfe with theſe hopes of his *being juſtified* after their condemnation of him. For inſtance, *Pſal.*16.9. *My fleſh ſhall reſt in hope, thou wilt not leave my ſoule in hell, nor ſuffer thy holy One to ſee corruption.* Which words (you know) *Peter* in the

Acts doth twice interpret of Chriſts Reſurrection. In like manner here in *Eſay*, againſt his death and condemnation he comforts himſelfe with the hopes of Gods juſtification of him at his Reſurrection, *He is neere who juſtifies me, (and he ſhall help me) who ſhall condemne?* And further, to confirme and ſtrengthen this notion, becauſe his Reſurrection was the firſt moment of this his juſtification from our ſinnes, therefore it is, that God calls it his firſt begetting of Chriſt, [*This day have I begotten thee*] ſpeaking manifeſtly of his Reſurrection, *Acts* 13.35. And the reaſon of his ſo calling it, is, becauſe all the while before he was covered with ſinne, and the *likeneſſe of ſinfull fleſh*; But now having flung it off,he appeares like Gods Son indeed, (as if newly begotten.) And thus alſo he commeth to be the fuller conformity betweene Chriſts juſtification and ours: For as our juſtification is at our firſt being *borne againe*, ſo was Chriſts alſo at this his firſt *glorious begetting*. He was under an *Attainder* before; here was the *Act of Reſtitution* firſt paſſed. And as at our Converſion (which is to us a Reſurrection) we *paſſe from death to life*; (that is, from an eſtate of death and condemnation, unto juſtification of life) ſo did Chriſt alſo at his Reſurrection, (which to him was a re-begetting) paſſe from an eſtate of death and guilt laid on him, to an eſtate of Life and Glory, and juſtification from guilt; and ſo ſhall *appeare* as the word is, *Heb.9. ult.* (as he doth now in heaven) *without ſinne*; for he became to be without ſinne from that very moment. Thus I have ſhewne how Chriſt was juſtified at his *Reſurrection*.

His Reſurrection therefore called his *firſt begetting.*

And therein a conformity betweene our Regeneration,and his Reſurrection.

§. 2.

That Beleevers were all juſtified in Chriſt his juſtification, as a Common perſon repreſenting them.

Now then in the 2.place, I am to ſhew that this his juſtification,and pronouncing him without ſin,thus done at his Reſurrection, was done to him as the *Firſt fruits*, and as to a *Common perſon* bearing our perſons, and ſo, in our names. From whence will neceſſarily follow, as the Concluſion of all, That the perſons of all the elect beleevers, have beene juſtified before God in Chriſt, as their head, at, or from the time of his Reſurrection; and ſo that Act of Juſtification to have beene ſo firmly paſt, as it cannot be revoked for ever.

Proved 1.from the common analogie of the former inſtances.

Now this is proved, firſt, by the very ſame reaſon or reſpect that he was ſaid to be the *firſt fruits of them that ſleep*, as repreſenting the reſt in his Reſurrection, (which I ſhewed at large in the former *Chapter*) upon the ſame ground he is to be ſo lookt at alſo in this his Juſtification pronounced upon him at his reſurrection, even as the *firſt fruits* alſo of them that are *juſtified*. And ſo in the ſame ſenſe, and by the ſame reaſon that we are ſaid to be *riſen with Chriſt*, in his Reſurrection; we muſt alſo be ſaid to be *juſtified with him, in this his juſtification*, at his Reſurrection. And indeed, (to enlarge this a little,) as there is the ſame reaſon and ground for the one that there is for the other, (he being a publique perſon in both) ſo the rule will hold in all other things which God ever doth to us, or for us, which are common with Chriſt, and were done to him; that in them all Chriſt was the *firſt-fruits*, and they may be ſaid to have beene done *in us*, or *to us*, yea *by us, in him*, and *with him*. Yea, what ever God meant to doe for us, and in us, what ever priviledge or benefit he meant to beſtow upon us, he did that thing firſt to Chriſt, and (ſome way) beſtowed the like on him as a Common perſon, that ſo it might be by a ſolemne formall Act ratified, and be made ſure to be done to us in our perſons in due time, having firſt been done to him repreſenting our perſons; and that by this courſe taken, it might (when done to us) be effected by vertue of what was firſt done to him. Thus God meaning to *ſanctifie* us, he ſanctifies Chriſt firſt, in him as a Common perſon ſanctifying us all: *For their ſakes I ſanctifie my ſelfe, that they alſo may be ſanctified through thy truth, Iohn* 17.19. He ſanctifies the humane nature of Chriſt perſonall, (that is, his body) and him *firſt*, as a Common perſon repreſenting us, that ſo we being virtually, and repreſentatively ſanctified in him, may be ſure to be ſanctified afterwards in our owne perſons, by means of his ſanctification. And ſo in like manner for our ſakes he was *juſtifyed in the Spirit*; becauſe we were to be juſtified, and ſo to be juſtified firſt in him, and with him as a Common perſon. Now this rule holds in all bleſſings elſe beſtowed; for *Paul* pronounceth of them all, that *God hath bleſſed us with all ſpirituall bleſſings in Chriſt Jeſus, Epheſ.* 1. 3. which God did ſo order, (that as he ſpeaks of ordaining ſalvation to be by faith, *Rom.* 4. 16.) that all thoſe *bleſſings might be ſure to all the ſeed*. For this formall inveſtiture of eſtating us into all bleſſings by ſuch ſolemne acts done to Chriſt as our Head and Repreſenter of us, makes what he intends to beſtow, ſure before hand, by an irrepealable act and ſentence, which hath its warrant in all Laws of men, as I have ſhewne, and ſhall anon again urge.

In all things which God doth unto us Chriſt is the firſt-fruits, and God doth them firſt upon him.

Thus in Sanctification Chriſt firſt ſanctified, then we in him.

So in all bleſſings elſe.

And ſecondly, by the equity of the ſame Law that in *Adam* we were all *condemned*, (*Adam* being a Type of him in this) by the ſame Law (I ſay) we were all *juſtified* in Chriſt when he was juſtified, elſe the Type were not therein fulfilled. Now the ſentence of condemnation was firſt paſſed upon *Adam* alone, yet conſidered as a Common perſon for us; therefore alſo this Acquitance and Juſtification was then paſſed towards Chriſt alone, as a publique perſon for us. Yea, in this his being juſtified, Chriſt muſt much rather be conſidered as a Common perſon repreſenting us, then *Adam* was, in his condemnation: For Chriſt in his owne perſon as he had no ſinne, ſo he had no need of any juſtification from ſinne, nor ſhould ever have been condemned: And therefore this muſt be onely in a reſpect unto our ſins imputed to him; and if ſo, then in our ſtead. And ſo herein, he was more purely to be conſidered as a Common perſon for us, then ever *Adam* was, in his being condemned. For *Adam*, beſides his ſtanding as a Common perſon for us, was furthermore condemned in his owne perſon; but Chriſt in being juſtified from ſinne, could onely be conſidered as ſtanding for others. Thus *Rom.* 5. 18. *Therefore as by the offence of one, judgment came upon all men to condemnation; even* [*ſo*] (or in like manner) *by the righteouſneſſe of that one* (*man Chriſt*) *the free gift came upon all men* (namely, in Chriſt) *unto juſtification of life.* He parallels both with a [*So,*] onely with this difference betweene *Adams* being a Common perſon for us, (and ſo betweene the ground of our being condemned in him) and Chriſt his being a Common perſon for us, (and our Acquitance in him) that the *condemnation came upon all* by a neceſſary, naturall covenant, (for by ſuch a covenant was *Adam* appointed a Common perſon for us) but Chriſt his being appointed thus a Common perſon for us, it was by a *free gift* of grace; and therefore in like manner by a free gift of grace it is that the imputation of that which he did, or was done to him, is reckoned ours. As then *in Adam all dyed*, when he ſinned, (as the Apoſtle ſpeaks) ſo in *Chriſt were all juſtified*, when he was juſtified. For as in his death Chriſt was a publique perſon for us, and in all that befell him; ſo in his Reſurrection, and in all that was then done to him; and ſo, in this his being then juſtified. And as when he dyed, the *Juſt was put to death* for *the unjuſt*, (as *Peter* ſpeaks) ſo when he aroſe and was juſtified, the Juſt that

2. Proved by the equity of that Law, that in *Adams* condemnation we were all condemned.

Chriſt much rather a Common perſon in his being juſtified then *Adam* was in his condemnation.

needed no juſtification was juſtified for the unjuſt, who elſe had beene condemned, and ſo wee were then juſtified with him.

CHAP. VI.

How our faith may raiſe from hence juſt matter of Tryumph *about our* Juſtification. *An explication how we are* juſtified *by faith, although* juſtified *in Chriſt at his* Reſurrection.

AND hereupon is grounded this Tryumph of Faith here, from Chriſts Reſurrection, *who ſhall condemne? it is Chriſt that is riſen.* The meaning whereof is, that was juſtified at his Reſurrection, ([*Iuſtified in the ſpirit*] and [*Quickned in the ſpirit*] being all one) and *we in him:* Yea, and a [*rather*] is put upon this, rather then put upon his death; for this act was a ſolemne diſcharge from all ſin and condemnation; it was a legall Acquitance given to Chriſt for all our ſins, and ſo to us alſo conſidered as in him. His Death was but the ſatisfaction and payment; but this is the firſt Act of Abſolution: Yea, and this is the Originall Act, which is upon Record between God and Chriſt; and our Juſtification and Atonement (when we are juſtified by faith in Chriſt) is but a Copie fetcht from this Roll, and Court ſentence then pronounced.

And ſuch a way and courſe to ratifie and make Acts good and legall, (even to have them done by another repreſenting ones perſon) is common among men, (as thoſe inſtances I formerly give do ſhew.) An Attorney at Law receives a debt, or an Acquitance for a debt, paid or given for another man, and it is as legall, as if the man himſelfe, or Creditor had done it, and the Debtour had received the Acquitance himſelfe. Yea, Acts of the greateſt and higheſt concernment are oft-times no otherwiſe tranſacted; as the mariages of Princes are by Proxy ſolemnized, their Embaſſadours repreſenting their perſons, and contracting and marrying their wives in their ſtead, which acts are thereby made as irrevocable, and irrepealable, as if themſelves had in perſon done them. And ſo if we were juſtified when Chriſt did riſe and was juſtified, our juſtification then cannot be reverſed, but ſtands as legall and warrantable as any act that God or man ever ratified or confirmed. And *who ſhall condemne ?*

Onely, for farther explication ſake, (leſt there be a miſtake) let me adde this, That it is neceſſary that we be *juſtified* in our owne perſons *by faith*, (notwithſtanding this former Act thus legally paſſed) whereby we lay hold upon what God did thus before for us in Chriſt, to the end that God upon our beleeving may according to his own rules *juſtifie* his juſtifying of us unto all the world; which untill we doe beleeve, hee could not doe: For according to the revealed Rules of his word, (which he profeſſeth to proceed by at the latter day) there is a curſe and a ſentence of condemnation pronounced againſt us, under which we ſtand til he ſhall take it off, by giving us faith; unto which he hath, in the ſame word made the promiſe of juſtifying us in our owne perſons, as before he had done in Chriſt. Yet ſtill notwithſtanding, ſo, as, although when we firſt beleeve, then onely Juſtification *is actually* and perſonally applyed to us; yet at Chriſts reſurrection, and in his being then juſtified, this act and ſentence was *virtually* pronounced upon us; and ſo doth neceſſarily require, and exact at Gods hands, the beſtowing faith upon us; that ſo by vertue of this former act paſſed, we come to be actually juſtified in our own conſciences, and before all the world: And ſo our Juſtification which was but ſecretly wrought, and paſſed upon us in Chriſt, is never made void, but ſtands irrepealable; and ſo ratified, that our perſonall juſtification by faith doth alwayes infallibly ſecond and ſucceed it: And (to illuſtrate it a little) our condemnation in *Adam*, and this our juſtification in Chriſt, doe in this hold parallel together, That as in *Adam* we were all virtually condemned, *(In Adam all die)* (and that legall enough too, for thereupon came out that ſtatute-Law, *Statutum eſt, It is appointed* that all ſhould die) and yet we are not actually in our owne perſons condemned, till we are borne of him; nor doe we perſonally dye, untill we lay downe our fleſh: Even ſo is it in the matter of our Juſtification; it was done virtually in Chriſt, and afterwards when we beleeve, is actually paſſed in and upon our ſelves. Now I call this former but a *virtuall Iuſtification*, even as by the ſentence of condemnation paſſed upon a Malefactor, he is called a *dead man*, that is, he is ſo virtually and *in Law*, (as we ſay) though naturally he dye not many dayes after, but in that reſpect may be ſtill alive: ſo by

Chriſts being juſtified, we are all virtually, and in Law juſtified, through a ſecret, yet irrepealable Covenant betweene God and Chriſt, who onely did then *know who were his.*

And for a confirmation even of this alſo, That God accounts all the Elect juſtified in his juſtifying of Chriſt, we ſhall not need to goe any farther then the words of this Text, if we doe but diligently compare their ſtanding here, with that of theirs in that place out of which they are taken, and where we finde them firſt recorded and ſpoken, namely, in that 50. of *Eſay,* 7. 8. *He is neere that juſtifies me, Who is he that ſhall condemne?* Now there (as Interpreters agree, and as the Context ſhews) thoſe words are ſpoken by Chriſt himſelfe: for *ver.* 5. he ſpeaks of Gods *boring his eare* to doe his will, (the ſame expreſſion that is uſed of Chriſt, *Pſal.* 40. 6.) and farther ſayes, *I gave my back to the ſmiters, and my cheeks to them that pulled off the haire, and I hid not my face from ſhame and ſpitting:* (all which you may reade in Chriſts ſufferings, *Mat.* 26. 27. and 27. 26.) And he ſpake before (in *ver.* 4.) of *Gods having given him the tongue of the learned to ſpeak a word in ſeaſon to him that is weary:* (which you may read done by Chriſt, *Mat.* 11. 28.) Now thoſe words were ſpoken by Chriſt, to comfort himſelfe againſt the Jews condemning him, as conſidering that God would juſtifie him; as at his Reſurrection (you have heard) he did. Now mark it, thoſe very words which *Iſaiah* brings in Chriſt ſpeaking as of himſelfe alone, (thoſe very words) *Paul* here boldly applyes (in the like triumph) to all the Elect of Chriſt, *Who ſhall condemne? It is God that juſtifies;* and this, becauſe Chriſt is *dead,* and *riſen,* and acquited by God. Chriſt ſpake thoſe words as a publique perſon, in the name of all his Elect, whom he in his death, and in his juſtification repreſented; and for that very reſpect *Paul* ſpeaks the like words over againe, of all Elect Beleevers, as being as truly and really intended of them, when ſpoken by Chriſt, as of himſelfe, and his owne perſon, *He is neere that juſtifies me,* (ſayes Chriſt) *who ſhall condemne?* (namely) Me, or mine Elect, whoſe perſons I ſuſtaine. And *Who ſhall lay any thing to the charge of Gods Elect?* (ſayes *Paul*) *It is God that juſtifies, who ſhall condemne?* for Chriſt hath dyed, and been condemned for them, and Chriſt was juſtified from that condemnation, and they in him. And becauſe the juſtification of himſelfe, which Chriſt ſpake of, as lookt for from God, was to be made at his Reſurrection, (as hath been ſaid) therefore *Paul* here puts a [*rather*] upon his Reſurrection.

And farther to eſtabliſh this, as you heard before out of *Rom.* 6.10. that in reſpect of Sanctification we were *dead with Chriſt*, even then when he dyed; ſo in the 2. of *Coloſſ.* 13. we are ſaid to be *riſen with him*, in reſpect of our juſtification, (which is the thing in hand.) The words are, *And you being dead in your ſins*, (namely, the guilt of your ſins) *and the uncircumciſion of your fleſh*, (that is, in reſpect of the power of corrupt nature) *hath he quickned together with him*, [*having forgiven you all your treſpaſſes.*] See here, the forgiveneſſe of our ſins, or our juſtification, is called a *quickning* or a *raiſing up of us*, (as the 12. *ver.* hath it) *together with him*, in a conformity and relation to that juſtification from our ſins, which at his *Reſurrection* he received in our names. His meaning is, he was juſtified then, and in our names; and ſo we are now juſtified through the vertue of that our communion with him therein: For if you marke the connexion of the words with what follows, *ver.* 14. you will finde this *forgiving of their treſpaſſes* (*ver.* 13.) *through their being quickned together with him*, not onely to have been done when they beleeved, and ſo when they had that juſtification perſonally firſt applyed to them, (of which, it is true, the words in the 12. *ver.* are to be underſtood) but alſo *then* to have been done, *when he having* (as it follows in the 14. *ver.*) *blotted out the hand writing of Ordinances* which was againſt us, *nailing it to his Croſſe*, and *having ſpoiled Principalities and powers*, and got the victory, (namely, in his riſing againe) had *made a ſhew of them openly*, (in his aſcending to heaven) *triumphing over them* [ἐν αὐτῷ] *in himſelfe*, (as the Margent hath it) (of which words I ſhall farther ſpeak in the next Head) So as *then when Chriſt* did this in himſelfe, then were our ſins forgiven; then were we acquited with him, and triumphed with him; he doing all this in our ſtead, repreſenting us.

CHAP. VII.

How all this, both the ſupport *of our* faith, *and our* Juſtification *by* Chriſts Reſurrection, *is ſealed up to us in Baptiſme. The* Concluſion. *How faith may make uſe of Chriſts Reſurrection in its pleas to God.*

AND all this our communion with Chriſt in his Reſurrection, both in reſpect of Sanctification, (which the *6.* of the *Rom.* holds forth) and of Juſtification, (which this place in the *Coloſſ.* holds forth) is lively (as both places declare) ſet out, and ſealed up to us, in the Sacrament of Baptiſme. *Rom. 6.* 3,4. wee are ſaid to be *buried with him in Baptiſme*, *&c.* and *Col.* 2. 12. *Buryed with him in Baptiſme, wherein alſo you are riſen with him.* The eminent thing ſignified and repreſented in Baptiſme, is not ſimply the bloud of Chriſt as it waſheth us from ſin; but there is a farther repreſentation therein of Chriſts death, Buryall, and Reſurrection, in the Baptized's being firſt buryed under water, and then riſing out of it; and this not in a bare *conformity* unto Chriſt, but in a repreſentation of a *communion with Chriſt*, in that his Death and reſurrection: Therefore it is ſaid, [*We are buried with him in Baptiſme*:] and, [*Wherein you are riſen with him*:] It is not ſimply ſaid, *like as* he was buryed, and roſe; but [*With him*] So as our communion and *one-neſſe with him* in his Reſurrection, is repreſented to us therein, and not onely our conformity or likeneſſe unto him therein. And ſo Baptiſme repreſenteth this to us, that Chriſt having once in himſelfe ſuſtained the perſons of all the Elect, in his Buriall and Reſurrection, that now upon the party himſelfe who is baptized, is perſonally, particularly, and apparently *re-acted* the ſame Part againe, in his Baptiſme; thereby ſhewing what his communion with Chriſt before was, in what was then done to Chriſt; that he then was buried with Chriſt, and roſe with him: and upon that ground, is now in this outward ſigne of Baptiſme, (as in a ſhew or repreſentation) both buryed, and alſo riſeth againe.

And moreover, hence it is, that the *Anſwer of a good conſcience*, (which is made the inward effect of this Ordinance of Baptiſme, 1 *Pet.* 3. 21.) is there alſo attributed unto Chriſts *Reſurrection*, as the thing ſignified and repreſented in Baptiſme, and as the *cauſe*

cauſe of that anſwer of a good conſcience: *Even Baptiſme* (ſaith he) *doth now alſo ſave us* (as being the Ordinance that ſeales up ſalvation) *not the putting away of the filth of the fleſh*, or the waſhing of the outward man; but *the anſwer of a good conſcience towards God*, [*By the Reſurrection of Ieſus Chriſt.*] To open theſe words: Our conſciences are that principle in us, which are the ſeat of the guilt of all the ſinnes of the whole man; unto whoſe Court they all come to accuſe us, as unto Gods Deputy: which Conſcience is called Good or Evill, as the ſtate of the man is. If his ſinne remain unpardoned, then as his eſtate is damnable, ſo his conſcience is evill: If his ſinnes be forgiven, and his perſon juſtified, his conſcience is ſaid to bee good: Conſcience having its denomination from the mans ſtate, even as the Urine is called good or bad, as the ſtate of the mans body is healthful or unſound, whoſe Urine it is. Now in Baptiſme, forgiveneſſe of ſins and juſtification, being ſealed up to a beleevers faith and conſcience, under that lively repreſentation of his Communion with Chriſt in his Reſurrection: hence this is made the fruit of Baptiſme, that the good conſcience of a beleever ſealed up in Baptiſme, hath wherewithall from thence to anſwer all accuſations of ſin, that can, or doe at any time come in upon him; and all this as it is here added, [*By vertue of the reſurrection of Ieſus Chriſt*:] namely, in this reſpect, that his Communion with Chriſt in his Reſurrection, hath been repreſented in his Baptiſme as a ground of his faith, and of that *Anſwer* unto all accuſations. So that indeed, the ſame thing that *Paul* ſayes by way of triumph and defiance to all accuſations, *Who ſhall condemne?* [*Chriſt is riſen*] the very ſame thing *Peter* here mentions, though not by way of Defiance, yet of a beleevers Anſwer and Apologie, That if ſins doe come to condemne or accuſe, a good conſcience is ready to ſay, *Chriſt is riſen*, and I was then *juſtified in him*; There is my Anſwer, which nothing in heaven nor hell is able to reply unto. *This is the anſwer of a good conſcience, by the reſurrection of Ieſus Chriſt.*

Now to crown this ſecond Pillar of faith with this *Coronis* or Concluſion, by way of Application or Direction to a beleevers faith, How to make uſe of Chriſts Reſurrection in point of non-condemnation. You heard before, out of *Rom.* 6. that in reſpect of Mortification (as the Apoſtle there reaſoneth) we may be truly ſaid to have been *perfectly dead* to all *ſinne* in Chriſts *dying unto ſin once:* and through his repreſenting us therein as dying unto *ſin,in* and *with him.* So as although we be for the preſent but imperfectly mortified in our ſelves, yet when corruptions ariſe the Apoſtle bids us help our ſelves againſt them by faith, [*reaſoning*] our ſelves to ſtand wholly dead to ſin, when Chriſt dyed; and ſo to conclude from thence, that we ſhall one day be fully dead to ſin, becauſe we then did perfectly dye in Chriſt unto it: which kind of *reaſoning* alſo God would have us uſe as a motive (& of all motives that are in the Goſpel it is the ſtrongeſt) againſt any corruption when as it ariſeth; *Shall I that am dead to ſin in Chriſt* (and ſo am freed from it) *ſhall I live any longer therein? Ver.* 2. Now as God would have our faith make this uſe of our Communion with Chriſt in his death, in point of *ſanctification*; juſt ſo, when guilt of ſin ariſeth in thy conſcience to accuſe or threaten condemnation, [*reaſon*] thou thy ſelfe (as the Apoſtles word in that other caſe) or *reckon thy ſelfe* (as our tranſlation hath it) *juſtified* in Chriſt, in his Juſtification, which was done at his Reſurrection. Yea, and ſeeing God would have thee uſe thy communion with Chriſt in his Death, as an argument to move thee to mortifie ſin, (bidding thee to reckon thy ſelfe dead to ſin in Chriſt) doe thou deſire him in like manner, to *reckon thee as juſtified* at Chriſts Reſurrection (for the ground of both is the ſame) and returne that as an argument to him, to move him *to juſtifie thee.* And this is that anſwer of a good conſcience which *Peter* ſpeaks of; this is the meaning of *Pauls* challenge, *Who ſhall condemne? Chriſt is riſen.*

And ſhould thy heart object, and ſay, But I know not whether I was one of thoſe that God reckoned juſtified with Chriſt when he aroſe: Then goe thou to God, and aske him boldly, whether he did not doe this for thee, and whether thou wert not one of them intended by him; put God to it, and God will (by vertue of Chriſts *Reſurrection* for thee) even himſelfe [*Anſwer*] thy faith this queſtion, ere thou art aware; He will not deny it: And to ſecure thee the more, know, that however Chriſt will bee ſure to look to that, for thee; ſo as that thou having been then intended, (as if thy heart be drawne to give it ſelfe up to Chriſt, thou wert) ſhalt never be condemned.

SECT.

SECT. IV.

FAITH ſupported by Chriſts *Aſcenſion*, and Sittiug at Gods right hand.

ROM. 8. 34.

Who is he that condemneth? It is Chriſt, [*who is even at the right hand of God.*]

CHAP. I.

A Connexion of this third Head, with the two former: Shewing how it affords a farther degree of Triumph. *Two things involved in it:* 1. Chriſts Aſcenſion: 2. Chriſts power and authority in heaven.

I Come next to this third great Pillar and ſupport of faith, *Chriſts* Being *at Gods right hand*: and to ſhew how the view and conſideration hereof may ſtrengthen faith ſeeking juſtification, and pardon of ſinne: *Who is he that condemneth? Chriſt is even at Gods right hand.*

In the opening of which, I ſhall keep to the begun method, both by ſhewing how *Iuſtification* it ſelfe *depends* upon this, and the *evidence* thereof to us: both which the Apoſtle had here in his eye, and from both which our faith may derive comfort and aſſurance. And I meane to keep punctually to the matter of *Iuſtification* onely, as in the former.

Theſe two latter that remaine here in the Text, (*Chriſts ſitting at Gods right hand*, and his *intercending for us*) are brought in here by the Apoſtle, as thoſe which have a *redundant force* and prevalencie in them, for the *non-condemnation* of the Elect: that although the two former abundantly ſerved to ſecure it; yet theſe two added to the former, do make the triumph of faith more compleat and full, and us *more then Conquerours*, as it after follows. Nor doth this place alone make mention of Chriſts *ſitting at Gods right hand* (which I now am firſt to handle) in *this* its *relation*, and *influence* into our *Juſtification*, and the aſſurance of faith about it: but you have it to the ſame end, uſe and purpoſe, alleaged by that other great Apoſtle, 1 *Pet.* 3. from the 18. to the 22. And if the ſcopes of theſe two Apoſtles in both places be compared, they are the ſame. *Here* the *Reſurrection* of Chriſt and his *ſitting at Gods right hand* are brought in as the ground of this bold *challenge* and *triumph* of faith: and there, in *Peter*, is mentioned the *Anſwer or plea of a good conſcience*, in a beleever juſtified, which it puts into the Court, and oppoſeth againſt all condemning guilts: (ſo it is called, *ver.*12.) the Apoſtle alleadging *the Reſurrection of Ieſus* Chriſt as one ground of it, (*the Anſwer of a good conſcience, by the Reſurrection of Ieſus Chriſt*:) And then further to back and ſtrengthen this *Plea* or *Anſwer* of a good conſcience, the Apoſtle puts *his Aſcenſion and ſitting at Gods right hand* into the Bill, as further grounds confirming it, ſo it follows, [*who is gone to heaven, and is at the right hand of God, Angells, and Authorities, and Powers, being made ſubject to him*:] *All Which* the Apoſtle *here* expreſſeth in *one word* (as enough to carrie it) that *Chriſt is even at Gods right hand*. The ſoule hath ſufficient *anſwer* againſt condemnation in *Chriſts death*, and *Reſurrection*, full enough, though it ſhould ſtop there; yea therein can faith *triumph*, though it went no further: for it can ſhew a full ſatisfaction given in his death, and that accepted by God for us; and Chriſt acquited, and we in him: Therefore faith (you ſee) comes to a [*rather*] there. But then, let it go on, to conſider Jeſus *ſitting at Gods right hand*, and *making interceſſion* for us; and then faith will triumph and inſult over all accuſers, be more then a Conqueror; then it comes not to a *rather* onely, (as here) but to a [*much more*] *ſhall We be ſaved by this life*; thus *Rom.* 5. 10. And the meaning thereof is, that if his *death* had power to pay all our debts, and juſtifie us at firſt; then much more hath his *life* this power: So that his death is but the ground and foundation of our faith herein, and the loweſt ſtep of this ladder; but theſe other, are the top and full triumph of faith therein. And our ſpirits ſhould riſe, as the Apoſtle here riſeth: Faith upon theſe wings may not onely fly above the Gun-ſhot of all accuſations, and condemners; but even cleane out of their ſight, and ſo far above all ſuch thoughts and fears, as it may reach to a *ſecurity that ſins* are forgotten, and *ſhall be remembred no more.* What *joy* was there in the Diſciples, when they *ſaw Chriſt riſen? Ioh.* 20. Therefore in the *Primitive times*, it was uſed as a voice of joy: and to this day the Grecian Chriſtians ſo entertaine each other, at that time of the year, with theſe words, *The Lord is riſen:* your *Surety* is *out* of *Priſon*; feare not. But (as Chriſt ſaid in another caſe, ſo ſay I) what will you ſay, if you ſee your *Surety aſcended up to Heaven*, and that, as *far above Angels and Principalities* (as the Apoſtle ſpeaks, *Eph.* 1.) *as the Heavens are above the Earth*? will you not in your faiths and hopes proportionably aſcend, and climb up alſo; and have thoughts of pardon, as far exceeding your ordinary thoughts as the *heavens are above the earth?* Therefore *firſt view* him, as *aſcending into Heaven*, ere ever hee comes to be at *Gods right hand*, and ſee what matter of triumph that will afford you; for that you muſt firſt ſuppoſe, ere you can ſee him at Gods right hand; and ſo is neceſſarily included, though not expreſſed here: But that place fore-quoted out of *Peter* (1. *Pet.* 3.) gives us both theſe two particulars included in it: 1. His *Aſcenſion*, [*Who is gone into Heaven*;] And 2. his *power and authority there*, [*Is at Gods right hand, and hath all power and authority ſubject to him*] and promts both theſe, as fit matter to be put into a *good conſcience* its *Anſwer* and *Apologie* why it ſhould not be condemned: and therefore both may *here* as well come in *into faiths triumph*; and that as being intended alſo by the Apoſtle, and included in this one expreſſion. He ſpeaks with the leaſt, to ſhew what cauſe faith had to triumph, for the leaſt expreſſion of it: his purpoſe being but to give a hint of faith, or that which comprehenſively contains many things in it, which he would have us diſtinctly to conſider for our comfort.

CHAP. II.

Shewing firſt what evidence *for our juſtification, Chriſts* Aſcenſion *into Heaven affords unto our* Faith, *upon that* firſt *forementioned conſideration of his being a* Surety *for us.*

FIrſt then to ſee what triumph his aſcending into Heaven will adde unto our faith in matter of non condemnation.

1. By conſidering what was the laſt action he did when he was to Aſcend: *Bleſſing* his Diſciples.

And herein, firſt there is not nothing in it to conſider, *what he then did*, and what was his *laſt act* when he was to take his riſe, to fly up to Heaven. He *bleſſed his Diſciples*, and thereby left a bleſſing upon earth with them, for *all his elect*, to the end of the world: The true reaſon and mind of which bleſſing them was, that he being now to go to execute the eternall office of his Prieſt-hood in Heaven, (of which God had ſworn, *Thou art a Prieſt for ever after the order of Melchiſedec*,) As *Melchiſedec* in the Type, *bleſſed Abraham*, and in him *all* the *faithfull* as *in his loins*, (therefore the Apoſtle ſaid that *Levi paid tithes unto Melchiſedec in Abrahams loines*; therefore he was bleſſed in his loines) ſo did Chriſt begin this *new and ſecond part* of *his Prieſt-hood*, with *bleſſing* the Apoſtles, and in them, all the elect, to the end of the World. This was the *laſt* thing that Chriſt did *on earth*, yea this he did, whilſt aſcending; *he was taken up, whilſt he did it*: So *Luke* 24. 50. 51. And thus ſolemnly he now did this, to ſhew that the curſe was gone, and that ſin was gone; and that action ſpeakes thus much, as if Chriſt himſelfe had ſaid it; *O my brethren* (for ſo he ſtyled his Diſciples, after his *Reſurrection*) *I* have been *dead*, and in dying made a *curſe* for you: now that *curſe* I have fully *removed*, and my father hath acquited me, and you, for it; and now I can be bold to *bleſſe* you, and pronounce all your *ſins forgiven*, and your perſons juſtified. For that is the intendment and foundation of *bleſſing*, [*Bleſſed is the man whoſe ſins are forgiven him*] and therefore that was the true meaning of his bleſſing them: which he reſerved thus as his laſt Act, to ſhew, how by his death he had redeemed them from the curſe of the Law, and now going to *Heaven*, was able to *bleſſe* them with *all the ſpirituall bleſſings* that are *there*, and which Heaven can afford; for *Heavenly* they are called in that reſpect, *Epheſ.* 1. 4. And as in *Abraham* (bleſſed by *Melchiſedec*,) all the faithfull were

To ſhew the curſe was removed, and their ſins pardoned.

And in bleſſing his Apoſtles thus he bleſſed all that ſhould beleeve in him.

were bleſſed : ſo, in theſe Apoſtles, all the elect to come are bleſſed. As when *God* individually *bleſſed Adam* and *Eve*, at the firſt Creation ; yet he *in them, bleſſed all* that were for ever to come of them : ſo Chriſt in bleſſing them, bleſſed us, and all *that ſhall beleeve, through their Word*, to the end of the World. And that they were thus then to be conſidered, as common perſons, receiving this *bleſſing* for us all ; appeareth by Chriſts words then uttered, [*I am with you to the end of the World*] (*i. e.* with you, and all your ſucceſſors, both Miniſters, and other beleevers) *Mat.* 28. *ult.* And Chriſt herein did, as God did before him : When *God had done his worke* of creation, He *looked upon all he had done, and ſaw that it was good, and he blaſſed it* : Thus did Jeſus Chriſt ; now *that he had by that one offering perfected for ever all the elect*, he comfortably vieweth, and *pronounceth* it *perfect*, and them bleſſed ; and ſo goes to *Heaven*, to *keepe* and *enjoy* the *Sabbath* of all there.

A ſecond ſupport from the very Act of Aſcending.

Now ſecondly let us *ſee him Aſcending* ; and ſee what comfort that will alſo afford our faith, towards the perſwaſion of *Juſtification*. The *Apoſtles* ſtood *gazing* on him ; and ſo doe you lift up your hearts to gaze on him by faith ; and view him in *that act*, as he is paſſing along into Heaven, as *leading ſin, hell, death, and devill in triumph*, at his Chariot wheeles. And therewith let your faith *triumph*, in a further *evidence* of *Juſtification*. Thus *Epheſians* 4. 8. out of the 68, *Pſalme ver.* 18. the Apoſtle ſaith, *When he Aſcended up on high* [*he led captivity captive :*] (to which Hebraiſme the Latine phraſe [*vincere victoriam*] to win a victory doth anſwer) then *He* led captive all our *ſpirituall enemies*, that would have captived us, they being now captived. Now *leading of captives* is alwaies after a perfect *victory*. And therefore, whereas at his *Death* he had *conquered* them, at his *Riſing*, *ſcattred* them, now at his *Aſcenſion* he *leads them captive* : And ſo that *Pſal.* in the Type, begins, *ver.* 1. *Let God* [*ariſe*] *and let his enemies* [*be ſcattered :*] *let them flee before him :* ſo at his *Reſurrection* they did : And then he aſcends in triumph (as heare) in token of *victory*, [he is aſcended up on high *ver.* 18.] he aſcends as *David* after his victory, up to Mount *Sion* (for the celebrating of which that *Pſal.* ſeemes to have beene made by *David*) whereof this was the intended Type. And two [*Actus triumphales*] *triumphing Acts* there were, here mentioned ; 1. *Leading the captives* bound to his Chariot wheeles ; as

How it was an act of Triumph over death, hel, ſin, &c.

Two Acts of Triumph in it.

the manner of the Roman triumph was, when the Conquerer went up to the Capitol; and other Heathens in *Davids* time: As *Achilles* led *Hector* captive, who tied his feete to his Chariot wheeles, and dragged him dead round about the walls of *Troy*: Now thus did Chriſt then deale with our ſinnes, and all other enemies. The *Second act is caſting abroad of gifts*, [*He gave gifts to men*] It was the *cuſtome* at their triumphs to *caſt new Coines* [*miſſilia*] abroad among the multitude; ſo doth *Chriſt* throw the greateſt *gifts* for the good of men, that ever were given. Therefore, *who ſhall condemne?* *ſins* and *devills*, are not only dead, but *triumphed over*. Compare with this, that other place, *Coloſ*. 2. 15. *Having ſpoiled Principalities and powers, he made a ſhew of them openly* [*triumphing*] *over them* [*in himſelf*:] So I reade it, and the Greeke beares it, and ſo it is in the margent varied: it is a manifeſt alluſion unto the manner of *Triumphs* after victories among *the Romans*; even unto *two* of the moſt notable *parts* thereof; the firſt of *ſpoiling* the enemie, upon the *place*, ere they ſtirred out of the field: and this was done by Chriſt on the Croſſe [*Having ſpoiled them firſt*] as *ver*. 14. hath it. He ſpeakes it of the devills our enemies, and accuſers; they had all Gods threatnings in his Law, and the *Ceremoniall Law* (the *Bond* for our debt unto the *Morall Law*) to ſhew for it; in theſe lay the *power of the Devill* over us, that he could boldly come to God and accuſe us, and ſue our bond; And therefore *Heb*. 2. 14. he is ſaid to have *the power of Death*. Now Chriſt firſt tooke away all his power, and ſpoiled him of all his enſigns, weapons, and colours; which he did on the place where the battail was fought, namely, *on the Croſſe*; and *nailed our bond* thereto, and having paid the debt, left the bond canceld, ere he ſtirred off the Croſſe. But then having thus ſpoiled theſe enemies on the Croſſe; hee further makes a *publique triumphall ſhew* of them in his own perſon, which is a ſecond Act; as the manner of the *Roman* Emperors was, in their great triumphs, to ride through the City in the greateſt ſtate, and have all the ſpoiles carried before them, and the Kings and Nobles whom they had taken, they tyed to their Chariots, and led them as Captives: And this did Chriſt at *his aſcenſion*: (for of *his triumphing* at his Aſcenſion, I take this *Triumph* in this Epiſtle to the *Coloſ*. to be underſtood; and ſo to be interpreted by that forecited 4. of the *Epheſians*:) He plainly manifeſting by this publique open ſhew of them at his Aſcenſion, that he had ſpoiled, and fully ſubdued them on the Croſſe. That which hath diverted Interpreters from thinking this of 2. *Col.* to have been the triumph of his Aſcenſion, hath been this, That the triumph is ſaid to have been made ἐν ἀυτῷ which they interpret [*in it*] as if it referred to *the Croſſe,* (mentioned *ver.* 14.) as the place of it; when as it may as well be tranſlated [*in himſelfe*] i. e. [*in his own power and ſtrength;*] noting, how *he alone* did this, which *other Conquerours* doe not; they conquer *not in themſelves,* and by themſelves, which Chriſt did. And yet it was the Law, that if the *Roman Emperours* or *Generals* themſelves took any thing in War, they had a peculiar honour to dedicate it in triumph more peculiarly: Now *Chriſt conquered in himſelfe,*and therefore *triumphed in himſelfe,* and himſelfe *alone.* And thus it became our Redeemer (like another *Sampſon*) not onely to *break* Sins bars, and fling off *Hell-gates,* and come out of that Priſon he was in; but as in ſigne of a *Trophie,* to take them on his *back*, and *carry* them up the hill, (as *Sampſon* (the Type of him) did the gates of the City to an high hill) himſelfe triumphantly carrying them on his owne ſhoulders.

Now did *Chriſt* then, who was your *Surety,* thus *triumph?* then let your *faith triumph* likewiſe; for this was not onely done by your *Surety,* but in *your ſtead*; ſeeing this [*for us*] here, is to be put to each thing mentioned. The Apoſtle cals for this at our hands here, *We are more then Conquerors,* ſayes he, *ver.* 37.

A third ſupport to faith from Gods firſt entertainment of Chriſt when he came firſt to Heaven.

Then, thirdly, ſee him *entring into Heaven*; when he comes *firſt* to Court after this great undertaking; how doth God looke on him? is God ſatisfied with what he hath done? As (you know) when a Generall comes home, there uſeth to be great obſerving how the King takes his ſervice, as performed according to commiſſion; Chriſt as a *Surety undertook* for ſinners fully to *conquer* all our enemies; and God bade him look that he did it *perfectly,* or never ſee his face more: *Heb.* 5. He was to be *perfect* through ſufferings, and thoſe ſufferings to be ſuch *as to perfect us alſo*; *Heb.* 10. Now behold your *Surety* is like a *Conqueror entred Heaven*: let that convince you; that he hath ſatisfied the debt, and performed his commiſſion to a tittle: God would never have ſuffered him to come thither elſe; but as ſoon as ever his

That this is a further evidence that God is ſatisfied for ſinne.

his head had peept into Heaven, have ſent him downe againe to performe the reſt; But God lets him enter in, and he comes boldly, and confidently, and God lets him ſtay there: therefore be convinced, that he hath given God full ſatisfaction. *Chriſt* him ſelfe uſeth *this argument*, as the ſtrongeſt that could be brought to *convince the World*, that this *righteouſneſſe* (which he had in his Doctrine taught them,) was the *righteouſneſſe* which men were only to be *ſaved by*, *the* true *Righteouſneſſe of God* indeede. *Iohn* 16. 9, 10. He *ſhall convince the world of righteouſneſſe*: that is, worke faith in the hearts of men, to believe and lay hold on my righteouſneſſe, as the true righteouſneſſe that God hath ordained: and this *becauſe* (ſayes he) *I go to my Father*, and *you ſhall ſee me no more*: That is, by this *argument* and *evidence* it is, and ſhall be evinced, that I who undertooke to ſatisfie for ſin, and to procure a perfect righteouſneſſe, have perfectly performed it: and that it is a *righteouſneſſe* which Gods juſtice doth accept of, to ſave ſinners by; In that I after my death, and finiſhing this worke, will *Aſcend* up to my Father, into *Heaven*, and keepe my *ſtanding there*, and *you ſhall ſee mee no more*: whereas, if I had not fulfilled all righteouſneſſe, and perfectly ſatisfied God, you may be ſure there would be no going to Heaven for mee, nor remaining there: God would ſend me downe againe, to doe the reſt, and you ſhould certainly *ſee me* with ſhame *ſent back againe*; but I *goe to Heaven and you ſhall ſee me no more*.

CHAP. III.

Shewing what evidence *alſo Chriſts* ſitting at Gods right hand, *having beene* our Surety, *affords to to our faith for* juſtification.

The welcome God gave Chriſt when he came to Heaven The words he firſt ſpeake to him.

NOw then in the next place, for his *being*, or *ſitting at Gods right hand*, which is the ſecond particular to be ſpoken of. As ſoone as Chrſt was carried into Heaven, look, as all *the Angels fell* downe and *worſhipped* him; ſo his Father welcommed him, with the higheſt grace that ever yet was ſhewne; *The Words* which he then ſpake, we have recorded *Pſal.* 110. *Sit thou at my right hand, till I make thine enemies thy footeſtoole.* You may by the way obſerve, for the illuſtration of this: how upon all the ſeverall parts of performance of his office, either God is brought in ſpeaking to Chriſt, or Chriſt to his Father. Thus when he *choſe* him *firſt* to be our Mediator, he takes an oath, *Thou art a Prieſt for ever after the order of Melchiſedec.* Againe, when Chriſt came to take upon him our nature, the *Words* he ſpake are recorded, *Loe I come to doe thy will, a body haſt thou fitted me:* ſo *Heb.* 10. out of the 40. *Pſal.* Likewiſe when he hung upon the Croſſe, his words unto God are recorded, *Pſ.*22.1. *My God, my God, Why haſt thou forſaken me?* In like manner when he *roſe again*, Gods words uſed then to him are recorded, *Thou art my ſonne, this day have I begotten thee, Pſal.* 2. (which place is expounded of *the Reſurrection, Acts* 13. 33.) which is as much as if he had ſaid, Thou never appearedſt like my Sonne till now; for whereas I choſe a Son to be glorified with power and Majeſty, hitherto thou haſt appeared onely as *a Son of man,* [*Enoſh, ſorry man*] hitherto *thou* haſt been made *ſin*, and a *curſe*; not like my Son; but haſt appeared in the *likenes of ſinfull fleſh*, and *of a ſervant* all beſmeared with bloud; therefore this is the *firſt day* wherein I make account I *have begotten* thee; even now when thou firſt beginneſt to appeare out of that ſinfull hue, and likeneſſe of ſinfull fleſh: now I owne thee for my Sonne indeed. And in him, he owned us all, thus at his Reſurrection. And then laſt of all when he comes into Heaven, the firſt word God ſpeakes to him is, Sonne, *ſit thou at my right hand*; thou haſt done all my worke, and now I will doe thine; (he gives him a *Quietus eſt*) reſt here; *ſit here till I make* all thy enemies *thy foote-ſtoole.*

And now, what ſay you, are ye ſatisfied yet, that God is ſatisfied for your ſins? What ſuperabundant evidence, muſt this Chriſts ſitting at Gods right hand, give to a doubting heart? It argues, Firſt that Chriſt for his part hath perfectly done his work; and that there is no more left for him to doe by way of *ſatisfaction:* This the word [*ſitting*] implyes. Secondly, It argues that *God* is as *fully ſatiſfied* on his part: this his *ſitting* [*at Gods right hand*] implyes.

His ſitting downe at Gods right hand, affords a double evidence.

1. That he had perfectly and compleatly performed all his work that was to be done by him for our juſtification.

For the *firſt*; The phraſe of [*Sitting*] doth betoken *reſt*, when *worke is fulfilled*, and finiſhed: Chriſt was not to returne till he had accompliſht his worke. *Heb.*10. The Apoſtle comparing the force and excellencie of Chriſts Sacrifice, with thoſe of the Prieſts of the old Law, ſayes, that *Thoſe Prieſts* [*ſtood*] *daily offering of Sacrifices, which can never take ſins away.* Their *ſtand-*

ing implyed, that they could never make ſatisfaction ſo, as to ſay, *We have finiſhed it:* But Chriſt (ſayes he, *ver.* 12.) *after he had offered up one ſacrifice for ever,* [*ſate downe*] &c. Mark how he oppoſeth their *ſtanding*, to his *ſitting downe*. He ſate as one who had done his work. Thus *Heb.* 4 10. *He that is entred into his reſt*, (ſpeaking of Chriſt, as I have elſewhere ſhewne) *hath ceaſed from his work, as God from his.*

2. That God alſo accepted it, and was infinitely well pleaſed with it.

Secondly, this his being at *Gods right hand*, as ſtrongly argues that God is ſatisfied : for if God had not been infinitely well pleaſed with him, he would never have let him come ſo neer him; much leſſe have advanced him ſo high as *his right hand*. And therfore in that place even now cited, (*Heb.* 10. *ver.* 10, 11, 12, compared with the former verſes) *this* is alledged as an *evidence* that Chriſt *had forever taken ſins away*, (which thoſe Prieſts of the Law could not doe, who therefore *often offered the ſame Sacrifice*, as *ver.* 11.) That *this man, after he had offered one Sacrifice for ſins for ever,* [*ſate downe on the right hand of God*] as thereby ſhewing (and that moſt manifeſtly) that he had at that once offered up ſuch a ſatisfactory Sacrifice, as had pleaſed God for ever ; and thereupon took up his *place at* Gods right hand, as an *evidence* of it ; ſo poſſeſſing the higheſt place in Court. This *ſetting him* at Gods right hand, is a *token* of *ſpeciall* and higheſt *favour*. So *Kings* whom they were moſt pleaſed with, they *did ſet* at *their right hands*, as *Solomon* did his *Mother*. 1 *Kings* 2. 19. and ſo *Chriſt* the *Church* his *Queen*, *Pſal.* 45. 9. and it was a favour which God never after vouchſafed to any. *Heb.* 1. *To which of all the Angels did he ſay, Sit thou at my right hand?* Therefore *Phil.* 2. it is not onely ſaid that he *exalted him:* but [*ſuperexaltavit*] *he highly exalted him,* ſo as never any was exalted : for he was *made thereby higher then the Heavens*. Thus much for the firſt Head.

CHAP.

Chap. IV.

Demonſtrates in the ſecond place what influence *Chriſts* Aſcenſion *hath in a beleevers non-condemnation, upon that ſecond premiſed conſideration of Chriſts being a* Common perſon *for us. The ſecurity that Faith may have from thence.*

WE have thus ſeen what triumphing *evidence* and *demonſtration,* both Chriſts Aſcenſion, and ſitting at Gods right hand, doe afford us for this, that *Chriſt* being coſidered *as* our *Surety*, hath therefore undoubtedly ſubdued our enemies and ſins, and ſatisfied God. Let us now conſider further, what force, *efficacie*, and *influenee* theſe two (both his *Aſcending* and *ſitting at Gods right hand* as *an Head*, and *Common perſon* for us) have in them towards the *aſſured* working and accompliſhment of the ſalvation of believers, his Elect; And from the conſideration of this which is a ſecond Head, our faith may be yet further confirmed and ſtrengthned in its *confidence. Who ſhall condemne? it is Chriſt that is at Gods right hand.* I ſhall take in (as in the former) both his *Aſcenſion* and *ſitting at Gods right hand.*

By conſidering,

1. And firſt for his *Aſcending*; conſider theſe two things in it which may uphold our confidence. 1. That *the great end* and purpoſe of that his *Aſcending*, the errand, the buſineſſe he Aſcended for, was *to prepare and provide a place for us,* and to make way for our comming thither. This he aſſures his Diſciples of, *Iohn* 14. 2. *In my Fathers houſe are many manſions:* I go to *prepare a place for you:* as *Ioſeph* was *ſecretly* ſent before by Gods intendment to prepare a place in *Egypt* for his Brethren, whom Gods providence meant to bring after him: ſo more *openly* doth Chriſt *Aſcend* to Heaven, *profeſſedly* declaring that to be his buſineſſe; [*I go to prepare a place for you*] and it is my Fathers houſe (ſaith he) where I can provide for you and make you welcome. You heard before, what welcom God gave Chriſt, when he firſt arrived there; and what he ſaid to him, and Chriſt ſaid (as it were) againe to God: I come not alone, I have much company, many of my brethren, and followers to come after (for it was the *declared* and avowed *end* of his comming *to prepare* a place *for them*) I prayed when I was on earth, *that where I am they might be alſo*; (*Iohn* 17.) & now I am come hither, my traine muſt come in too; I am not compleat without them, If you receive me you

muſt receive them alſo, and I am come to take up lodgings for them. Thus the Captain of our *ſalvation*, (*being made perfect through ſufferings*, and then *crowned with glory and honour*, in *bringing of many Sons to Glory*; as *Heb.* 2. 10.) of which company he was Captain) is brought in *ſaying* to God, *ver.* 13. *Behold I and the Children which God hath given me*, (he ſpeakes it, when brought to glory) *I am their Captain*, and they muſt follow mee; *Where I am they muſt be*: *Lo I am* here, and am not to come alone,but to *bring to glory, all the Children which thou haſt given me*. They ſhall be all welcome (ſaies God) there is roome enough for them: [*many manſions*] ſo that we need not feare, nor ſay in our hearts doubting and deſpairing, *Who ſhall aſcend up to Heaven for us, to bring* us thither? (as *Rom.*10.) Chriſt hath done it, That is the firſt thing, but that is not all.

2. That he entred in our very names and ſtead,took poſſeſſion in our right.

2. He *entred into Heaven in our very names*,and ſo is to be conſidered in that act as a *Common perſon*, (as well as in his Death and Reſurrection) and ſo repreſenting us,and alſo taking *poſſeſſion* in our right, and *we in him*; as a guardian takes poſſeſſion for Heirs under age: *Heb.* 6. 20. *the fore-runner is for us entred* into Heaven, the [*fore-runner for us*] that is, *our fore-runner*. A *fore-runner* is a fore-runner of followers, and of ſuch as ſtay not long behinde, and uſually goes before as a harbinger, to provide, and take up lodgings for them that are to come, and writes the names of thoſe who are to come, over the doores of ſuch and ſuch roomes, that they may not be taken up by any other. And ſo *Heb.* 12. 23. the *names of the firſt borne* are ſaid to be *Written in Heaven*, or enrolled there; And 1 *Pet.*1.5. their places or manſions in Heaven are ſaid to be [*reſerved for them*:] they ſtand empty as it were, yet taken up,ſo as none ſhall take them from them; their names and titles to them being entred, and *ſuperſcribed*. And ſo he truly *entred* [*pro nobis*] *for us*, that is, in our ſtead, and in our names, as a *Common perſon*: and therefore the *High-Prieſt* (in the Type) entred into the Holy of Holies, with all the *names of the Tribes* on his Breaſt:even ſo doth Chriſt with ours; even as a *Common perſon* in our names, thereby ſhewing that we are likewiſe to come after him: and this is *more* then ſimply to *prepare* a place; it is to *take poſſeſſion* of a place, and give us a *Right* thereto.

What comfort faith may derive from this. We may behold our ſelves in heaven already.

So that your Faith through this conſideration, may ſee your ſelves as good as in Heaven already: For Chriſt is entred as a *Common Perſon* for you. Juſtification hath two parts, Firſt, *Acquitance* from ſin, and freedome *from condemnation:* as here, *Who ſhall condemn?* And Secondly, *Juſtification of life*, as it is called *Rom.* 5.18. that is, which gives title to eternall life: Now *dying* and *riſing* as a Common perſon for us, procures the firſt, ſets us perfectly enough in that ſtate of freedome *from condemnation*; But then, this *Chriſt* his *entring into Heaven*, as *a Common Perſon*, ſets us *farre above* that ſtate of Noncondemnation: It *placeth us in Heaven* with him. You would think your ſelves ſecure enough, if you were aſcended into Heaven. As *Heman* ſaid of his condition, that he was *free among the dead*, that is, he reckoned himſelfe (in his diſpaire) *free of the company* in Hell, as well as if he had beene there; thinking his name enrolled among them, and his place taken up: ſo you may *reckon your ſelves* (as the word is, *Rom.* 6.) *free* of the *company of Heaven*, and your places taken up there; ſo that when you come to die, you ſhall go to heaven as to your *owne place*, by as true a title, though not of your owne, as *Iudas* went to *Hell* (which is called *his owne place*, as (*Act.* 1.) the Apoſtle ſpeaks. What a ſtart is this? how far have you left below you pardon of ſins and non-condemnation? you are got above. How ſecurely may you ſay, *Who ſhall condemne? Chriſt hath aſcended, and entred into Heaven.* This is the firſt branch of the ſecond Head: *The influence* that Chriſts Aſcenſion hath into our juſtification and ſalvation.

CHAP. V.

Demonſtrateth in like manner what influence *Chriſts* ſitting at Gods right hand *hath into our juſtification, upon that ſecond conſideration of his being* a Common perſon. *And the ſecurity faith may have from thence.*

THe conſideration of his *ſitting at Gods right hand* may in reſpect of *the influence*, that it muſt needs have into our ſalvation, yet adde more *ſecurity* unto our *Faith*; if we either conſider the *power* and *authority* of the *place* it ſelfe, and what it is to ſit *at Gods right hand*; Or ſecondly, the *relation*, *the perſon* he beares and ſuſtaines in his *ſitting* there, even of a *Common perſon*, in

2. By conſidering two things.

in our right. And both theſe being put together will adde ſtrength mutually each to other, and unto our faith; both to conſider, *how great a prerogative* it is to ſit at Gods right hand, and *what* ſuch a one as ſits there hath power to doe; and then that *Chriſt* (who is inveſted with this power, and advanced to it,) he *poſſeſſeth* it all *as our Head,* and in *our Right*, as a *Common perſon* repreſenting us. And

§. 1.
1. The prerogatives of the place, which are two.
1. Soveraignty of Majeſty and power.

1. Conſider the *prerogatives of the place* it ſelf; they are two:

1. *Soveraignty of power*, and Might, and *Majeſty*.

2. *Soveraignty of authority* and judgment: either of which may ſecure us from non-condemnation.

All things committed to him.

Which power God hath committed to him to ſave his Elect.

1. Soveraignty of power and might: this the phraſe [*ſitting at Gods right hand*] implies, *Mat. 26. 64.* where Chriſt himſelfe expoundeth the purport of it: *Hereafter you ſhall ſee the Sonne of man ſitting on the right hand* [*of power:*] And ſo, 1 *Epheſ.* 20. 22. this is made the priviledge of Gods *ſetting him at his right hand, ver.* 20. that *he hath put all things under his feete, ver.* 22. A phraſe importing the higheſt ſoveraignty and power, not uſed of any Creatures, Angels, or Men: none of them have other things *under their feete,* (*i. e.*) in ſo low a ſubjection as to be their vaſſals; eſpecially, not [*all*] *things*; and therefore by that very phraſe, *the putting all things under his feete,* the Apoſtle argues in the ſecond to the *Heb.* that *that man* of whom *David* in the 8. *Pſalm* (there cited by him) had ſpoken, was no other but Chriſt; not *Adam,* nor the *Angels*; for to neither of theſe hath God ſubjected *all things, ver.* 5. but to *Chriſt* onely *ver.* 8. who *ſits in the higheſt Throne of Majeſty:* And to make his ſeat the eaſier, hath a world of *enemies made his foote-ſtoole,* even *all his enemies*; (ſo *Pſal.* 110.) which is the higheſt triumph in the world. Now to what end hath God committed this power to him, but that himſelfe may be his owne Executor, and Adminiſtrator, and performe all the Legacies which he made to thoſe whom hee died for? as the expreſſion is *Heb.* 9. 15, 16, and 17. *verſes,* that none of his heires might be wronged. Fairer dealing then this could there ever be, nor greater ſecurity given to us. This to have beene Gods very end of inveſting *Chriſt* with this ſoveraigne power, is declared by Chriſt himſelfe, *Iohn* 17. 2. *Thou haſt given him power over all fleſh, that he ſhould* give *eternall life to as many as thou haſt given him:* And accordingly at his *Aſcenſion,*

to comfort his Diſciples. in the fruit of their Miniſtry, *Mat.* 21. 18. he ſayes, *All power is given to me in Heaven, and in Earth.* What holy confidence may this breede in us? *He* is at *Gods right hand,* and *we are in his hands, Iohn* 10. 28. and *all* his *Enemies* are *under his feete, who then can pull us out? Revel.* 1. 18. ſaies Chriſt, *I have the Keyes of Hell and Death.* The *Key* is ſtill in the Scripture phraſe the Enſigne of *Power* and *authority.* Now Chriſt hath, both, the *Keyes* of *Death,* the poſtern gate out of this world; and of *Hell,* even of the broad gates of that eternall priſon; So as none of his can be fetched out of this world by Death, but Chriſt he muſt firſt open the *doore*; much leſſe, can any go to Hell without his warrant. Yea *Matth.* 16. 19. He hath *the Keyes of the Kingdome of Heaven* alſo, to open to whom he will. By his *Reſurrection,* we may ſee and reſt aſſured, that he hath the *Keyes of Death* and *Hell,* (for he unlockt the doors, and came out from thence) and by his *Aſcenſion* and *ſitting at Gods right hand,* that he hath the *Keyes of Heaven,* whoſe doore he hath unlockt, and now ſet open. What need we then feare *Hell,* when Chriſt our Redeemer hath the keyes of it?

What ſecurity this affords.

Secondly, to ſit at Gods right hand, imports *all judgment to be committed to him:* for *ſitting* was a poſture of *Iudges*; a phraſe uſed to note out their authority. So *Prov.* 20. 8. *A King that* [*ſitteth*] *on the throne of judgment, ſcattereth the Wicked With his eyes:* and ſo doth Chriſt his and our enemies. See what Chriſt ſayes, *Iohn* 5. 21, 22. *The Sonne of man raiſeth up Whom he will; for the Father* [*judgeth*] *no man, but* [*hath committed all judgement*] *to the Sonne.* Now if he who loved us ſo, and dyed for us, be the *Iudge* himſelfe, then *Who ſhall condemne? Chriſt ſits on Gods right hand.* This is the very inference that after followeth, *ver.* 24. of that 5. *Chap.* of *Iohn, He that beleeves, ſhall not come into condemnation:* Chriſt utters it upon his having ſaid he had all *judgement committed to him,* in the fore-going *ver.* 22. on purpoſe that he might from that conſideration, aſcertaine beleevers of their *non-condemnation.* For what need we feare any Under-officers when we have the Judge thus for us?

2. Prerogative. All judgement and authority committed to him.

§. 2.

But then (in the laſt place) adde that ſecond particular mentioned to all theſe, that Chriſt *ſits there* as *an Head,* as a *Common perſon,* for us. Firſt as *an Head*; ſo *Eph.* 1. when the Apoſtle had ſo hyperbolically ſet forth his *power,* of being advanced *unto Gods*

2. Particular. Both which being his, as he is an Head to his Elect.

right hand, ver. 21. *farre above all Principalities and powers, and above every name that is named, not onely in this world, but that which is to come* ; and how God *hath put all things under his feet* : he adds,and [*hath given him to be Head over all things* to the *Church.*] Obſerve now, he is ſaid to ſit there *over all* things, not in his *own pure perſonall right* ſimply, as it is his *inheritance*, as he is the Son of God, (as *Heb.* 1. *ver.*3,4,5. it is affirmed of him) but he ſits thus over all as a *Head to the Church.* That ſame [*over all things*] comes in there, betweene his being a [*Head*] and [*to the Church,*] on purpoſe to ſhew, that he is *ſet over all, in relation to his Church* : So that we ſee, that our relation is involved, and our right included in this exaltation of his, and ſo put into his commiſſion ; for this prerogative is there ſaid to be *given him.* He ſits not ſimply as a *Son*, but as an *Head* ; and he ſits not as an *Head* without a *Body*, and therefore muſt have his Members up to him : Wherefore in the next *ver.* it is added, *Which is his Body, yea, his fulneſſe* : ſo as Chriſt is not compleat without all his Members, and would leave heaven, if any one were wanting ; It were a lame, maimed body, if it wanted but a toe. Chriſt is our *Element*, and he being aſcended, we are *ſparks* that fly upwards to him. He took our *fleſh*, and carried it unto heaven, and left us his *ſpirit* on earth, and both as pawnes and earneſts that we ſhould follow.

Therefore he muſt have all his members up to him.

Eſpecially ſeeing he ſits as repreſenting them, and they ſit together with him.

Nay farther yet,he is not onely ſaid to ſit as our Head, but we are alſo ſaid to *to ſit together with him* : That is, made the up-ſhot of all in the next Chapter, *Epheſ.* 2. 6. So that as we *aroſe* with him, (he being conſidered as a Common perſon) and *aſcended* with him, as was ſaid ; So yet farther, we *ſit together with him in the higheſt heavens*,(as there) ἐν τοῖς ἐπουρανίοις [*in ſupercœleſtibus*] *in his exalted eſtate above the heavens*, (as is the meaning of that phraſe): not that *Chriſts being at Gods right hand* (if taken for that *ſublimity of power*)is communicable to us ; that is Chriſts prerogative onely : So *Heb.* 1. 5. *To which of all the Angels did he ever ſay, Sit thou at my right hand?* Yet ſo, as his *ſitting in heaven,* as it is indefinitely expreſſed, is underſtood to be as in our right and ſtead, and as a Common perſon ; and ſo is to aſſure us of *our ſitting* there with him, in *our proportion.* So *Rev.* 3. 21. it is expreſly rendered as the mind and intendment of it, *Him that overcommeth, I will grant to ſit with me in my throne, even as I al-*

How to ſit at Gods right hand is Chriſts prerogative alone.

And yet, How we may be ſaid to ſit in his Throne.

ſo am ſet downe with my Father in his throne. There is a *proportion* obſerved, though with an *inequality: we ſit on Chriſts throne*, but *He* onely on his *Fathers Throne:* that is, *Chriſt* onely ſits at *Gods right hand*; but *we, on Chriſts right hand*: And ſo the *Church* is ſaid to be at Chriſts *right hand*, *Pſal.* 45. 9. Yea further, (and it may afford a farther comfort to us in the point in hand) this repreſents, that at the latter day *we* ſhall ſit as *Aſſeſſors* on his *Judgement ſeat*, to judge the world with him. So *Mat.* 19. 28. and *Luke* 22. 30. *When the Sonne of Man ſhall ſit in his glory, ye ſhall ſit upon twelve thrones, judging the Tribes of Iſrael.* So as this *our ſitting* with him, it is ſpoken in reſpect to *Judgement*, and to *giving the ſentence* of it; not a ſentence ſhall paſſe without your votes: So as you may by faith not onely look on your ſelves, as already in heaven, ſitting with Chriſt, as a Common perſon, in your right; but you may look upon your ſelves as Judges alſo: So that if any ſinne ſhould ariſe to accuſe or condemne, yet it muſt be with your votes. And what greater ſecurity can you have then this? for you muſt condemne your ſelves, if you be condemned: you may very well ſay, *Who ſhall accuſe? Who ſhall condemne?* for you will never pronounce a fatall ſentence upon your owne ſelves.

And repreſents our ſitting at the latter day as Judges with him.

And ſo if we be condemned, it muſt be with our own votes and conſent.

The triumph of faith thereupon.

As then *Paul* triumphed here, ſo may we; for at the preſent we ſit in heaven with Chriſt, and have all our enemies under our feet. As *Ioſhuah* made his ſervants ſet their feet on the necks of thoſe five Kings; ſo God would have us by *faith* to doe the like to all ours; for one day we ſhall doe it. And if you ſay, *We ſee it not*; I anſwer, as *Heb.* 2. the Apoſtle ſaith of Chriſt himſelfe, [*Now wee ſee not yet*] *all things put under him, ver.* 8. [now not under him] (for he now *ſits in heaven*, [and *expects*] by faith, *when his enemies ſhall be made his foot-ſtool*, as *Heb.* 10. 12, and 13. *ver.*) [*but we ſee*] (for the preſent) *Ieſus Crowned with glory and honour, ver.* 9. and ſo may be ſure that the thing is as good as done; and we may, in ſeeing him thus crowned, ſee our ſelves *ſitting with him*, and quietly wait and *expect* (as Chriſt himſelfe doth) till all be acompliſhed, and our ſalvation finiſhed and fully perfected.

His Interceſſion now remains only to be ſpoken of, which yet will afford further conſiderations to ſtrengthen our Faith. His *ſitting at Gods* right hand notes out his *power over all, from God:*

but his Interceſſion, *all power and favour with God* for us; ſo as to effect our ſalvation for us, with Gods higheſt contentment and good will, and all yet further to ſecure us. *Who ſhall condemne?* &c.

SECT. V.

The Triumph of faith from Chriſts INTERCESSION.

Rom. 8. 34.
Who alſo maketh interceſſion for us.

Chap. I.

A connexion of this with the former: and how this adds a further ſupport. Two things out of the Text propounded to be handled. Firſt, The concurrencie *of influence that Chriſts interceſſion hath into our Salvation. Secondly, the* ſecurity that Faith may *have there-from for our* Juſtification.

WE have ſeene Chriſt *ſitting at Gods right* hand as a Judge and King, having all authority of ſaving or condemning, in his owne hands; and having all power in Heaven and Earth, to give eternall life to them that believe: And the confidence that this giveth us.

Let us now come to his *Interceſſion*, and the *influence* which it hath into our *Juſtification* and ſalvation; which as it ſtrikes the *laſt* ſtroake to make all ſure; ſo, as *great* a ſtroake as any of the former: therefore (as you have heard) that there was an *All-ſufficiencie*

ſufficiencie in his Death [*Who ſhall condemne? it is Chriſt that dyed:*] a *Rather* in his Reſurrection: [*yea rather is riſen again,*] a *much rather* [πολλῷ μᾶλλον] that he *lives* and is at *Gods right hand*; *Rom.* 5. 10. The Apoſtle riſeth yet higher to an εἰς τὸ παντελὲς [*a ſaving to the utmoſt,*] put upon his *interceſſion*; *Heb.* 7. 25. *Wherefore he is able to ſave to the utmoſt, ſeeing he ever lives to make interceſſion.* So that if you could ſuppoſe there were any thing which none of all the former three could doe or effect for us, yet his interceſſion could do it to the *utmoſt*: for it ſelfe is the uttermoſt and higheſt. If *Money* would purchaſe our ſalvation, his *Death* hath done it, which he laid downe as a *price* and an equivalent ranſome, (as it is in 1 *Tim.* 2. 6.) If *Power* and *authority* would effect it, his *ſitting* at Gods right hand, inveſted with all power in Heaven and Earth, ſhall be put forth to the utmoſt to effect it. If *favour* and entreaties added to all theſe (which oft times doth as much as any of thoſe other) were needfull, hee will uſe the utmoſt of this alſo, and for ever make *interceſſion.* So that if Love, Money, or Power (any of them, or all of them) will ſave us, we ſhall be ſure to be ſaved, *ſaved to the utmoſt* [εἰς τὸ παντελὲς] all manner of wayes, by all manner of meanes; ſaved over and over.

For the cleering of this laſt generall head, The *Interceſſion of Chriſt,* (and the *influence* and *ſecurity* it hath into our *faith* and *juſtification*) I ſhall handle two things, and both proper to the Text.

Firſt, Shew *how* unto all thoſe other forementioned *Acts* of *Chriſt* for us, this of *Interceſſion alſo* is to be added by him for the effecting our ſalvation, and the ſecuring our hearts therein. This that particle [*Alſo*] in the Text calls for: *Who alſo maketh Interceſſion for us.*

Then Secondly to ſhew the ſecurity that faith may aſſume and fetch from this Interceſſion of Chriſt: or his *praying* for us in heaven; *Who ſhall condemne? it is Chriſt, that maketh iaterceſſion for us.*

CHAP. II.

The firſt Head explained by two things. Firſt, Interceſſion one part of *Chriſts* Prieſthood, *and the moſt* excellent *part of it.*

TOwards the Explanation of the firſt of theſe, two things are to be done.

Firſt, To ſhew how great, and neceſſary, and how excellent a part of Chriſts Prieſthood, his *Interceſſion,* and *praying for us* in heaven is.

Secondly, To ſhew the peculiar influence, that Interceſſion hath into our ſalvation: and ſo the reaſons for which God ordained this worke of *Interceſſion* for us, and that in heaven, to be added to all the former.

For the firſt, I will proceede therein by degrees.

Firſt, It is one part of his Prieſt-hood. You muſt know, that Chriſt is not entred into heaven ſimply, as a *fore-runner* (which hath been explained) to take up places for you, but as a Prieſt alſo: *Made a Prieſt, after the order of Melchiſedec;* which is more then ſimply a *fore-runner.* Yea, his ſitting at Gods right hand is not onely as *a King* armed with power and authority to ſave us; but he *ſits* there as a *Prieſt* too: Thus *Heb.*8. 1. *We have ſuch an high Prieſt who is ſet downe at the right hand of the Majeſty on high.*

Two parts of the High-Prieſts office.

In the old Leviticall Prieſt-hood, the High-Prieſts office had two parts, both which concurred to make them High-Prieſts.

Firſt, Oblation, or offering the Sacrifice.

Secondly, Preſentation of it in the Holy of Holies, with Prayer and Interceſſion unto God, to accept it for the ſins of the people. The one was done *without,* the other *within* the Holy of Holies. This you may ſee in many places; eſpecially *Levit.* 16. 11, 15, 16. where you have the Law about the High Prieſts entring into the Holy of Holies; he was not to come into the Holy place, till firſt he had offered a Sacrifice for himſelfe and the people, *ver.* 11. and 15. and this *without.* Then Secondly, when he had killed it, he was to enter with the bloud of it into the Holy of Holies, and ſprinkle the Mercie-ſeat therein with it, *ver.* 14. 17. and to go *with Incence,* and *cauſe a cloud to ariſe* over the Mercie-ſeat: And this you have alſo, *Heb.* 13. 11. it is ſaid, that *the bloud of* *thoſe beaſts that were burnt without the Camp, was brought into the Sanctuary by the High Prieſt:* And in that 16. of *Levit.* you ſhall finde the *Atonement* made as well by the *bloud,* when brought into the Holy place, *ver. 16.* as by the *killing of the beaſt, ver.* 11. Both theſe were acts of the High prieſthood for Atonement.

And this was done in a Type and Prieſtly office of Chriſt, and the parts thereof: So *Heb. 9. 23.* he cals all thoſe tranſactions under the Ceremoniall Law, the [*patterns*] *of things heavenly*; inſtancing in this part of Chiſts office, *ver. 24. For Chriſt* (ſayes he) *is not entred into the Holy places made without hands,* (as that was) *which are* [*the figures of the true,*] *but into heaven it ſelfe, to appeare in the preſence of God for us.* Now then in anſwer to this Type, there are two diſtinct parts of Chriſts Prieſt-hood:

1. Chriſts offering up himſelfe.

Firſt, the *offering himſelfe a Sacrifice* up to death, as *Heb.9,26.* which anſwers to the killing of the Sacrifice *without the Holy of Holies:* for anſwerably he was crucified *without the City, Heb.* 13. 12.

2. Entring into the *Heavens* to *intercede.*

Secondly, he *carryed* this his *bloud* into the *Holy of Holies,* namely, the *Heavens, Heb. 9.* 12. where he *appeares ver.* 24. and there alſo *prayes* in the force of that bloud. And the Type of thoſe prayers was that *cloud of Incenſe* made by the High-Prieſt; ſo it is expreſly interpreted, *Rev.* 8. 3. &c. The Angel Chriſt is ſaid to have had *much Incenſe, to offer with the prayers of all the Saints:* Which Incenſe is his owne prayers in heaven, which he continually puts up when the Saints pray on earth, and ſo perfumes all their prayers, and procures all bleſſings for them.

Both theſe parts of his Prieſt-hood the Apoſtle *Iohn* mentions in his firſt Epiſtle, *Chap. 2. ver. 2.* where, as he cals Jeſus Chriſt a *propitiation for our ſins*; (that is, an *Oblation,* or *Sacrifice* offered up for us:) So likewiſe he cals him our *Advocate:* both going to make up this his office. And indeede, this latter of Interceſſion, and bringing his bloud into the Holy of Holies, (or heaven) is but the ſame action continued. That bloud which he offered with tears and ſtrong cryes on the Croſſe, (where he likewiſe interceded,) the ſame bloud he continues virtually to offer up with prayers in the heavens, and makes Atonement by both; onely with this difference: *On earth,* though *he interceded,* yet he *more eminently offered up* himſelfe; *In heaven,* he more eminently intercedes,

tercedes, and doth but *preſent that Offering.*

Without Interceſſion he had not been a perfect Prieſt.

Secondly, this was ſo neceſſary a part of his Prieſt-hood, that without it he had not been a *compleat Prieſt.* Thus *Heb.* 8. 4. *If he were on earth, he ſhould not be a Prieſt:* That is, If he ſhould have abode on earth, he ſhould not have been a *compleat Prieſt. Paul* ſaith not, that if he had offered that his ſacrifice on earth, he had not been a Prieſt, for that was neceſſary; but that if he had ſtaid ſtill on earth, after he had offered it, he had not been a Prieſt, that is, a perfect Prieſt; for he had then left his office imperfect, and had done it but by halves, ſeeing this other part of it (the work of Interceſſion) lay ſtill upon him to be acted in heaven. Thus the High-Prieſt, his Type, if he had only offered Sacrifice without the Holy of Holies, had not been a perfect High-Prieſt: For to enter into the Holy of holies, and to act the part of a Prieſt there, was the proper, peculiar work of *the High-Prieſt,* as ſuch. Which ſhews, that Chriſt had not been an High-Prieſt, if he had not gone to heaven, and Prieſted it there too (as I may ſo ſpeak) as well as upon earth. Yea, If Chriſt had not gone to heaven, and were not now become a Prieſt there, then the Leviticall Prieſt-hood were ſtill in force, and ſhould ſhare the honour with him; and the High-Prieſt muſt continue ſtil to goe into the Holy of holies. To this purpoſe you may obſerve, that ſo long as Chriſt was on earth, though riſen, the Types of the Law held in force, and were not to give way, till all the truth ſignified by their Miniſtry, was fully acompliſht; and ſo, not untill Chriſt was gone into heaven, as a Prieſt, and there had begun to doe all that which the High-prieſt had done in the Holy of holies, and as his Type fore-ſignified. And this is plainly the meaning of what follows (in that *Heb.* 8. *ver.* 4.) as the reaſon or demonſtration why that Chriſt ſhould not have been a Prieſt, if he had not gone to heaven, (not only as a King, but as a *Prieſt* too, as he had affirmed, *ver.* 1.) *Seeing* (ſaies he) *that there are Prieſts upon earth, that doe offer gifts according to the Law.* The force of the Reaſon lyes thus: There are already Prieſts, and that of a Tribe he was not of, that *offer gifts on earth,* before he came into the world. And therefore if that had been all his Prieſt-hood, to be a *Prieſt on earth,* they would plead poſſeſſion before him, having been Prieſts before him. And then he further backs his reaſon by this, that *thoſe Prieſts ſerved* (as it

This the peculiar work of the High-Prieſt, who was in this Chriſts Type.

follows *ver.* 5.) *unto the example and ſhadow of heavenly things.* And therefore it is only a *reall* Prieſt-hood in heaven which muſt put them out of place; and till ſuch a Prieſt-hood comes, they muſt ſerve ſtill, for the *truth* (which theſe ſerved to ſhadow out) is not till then fulfilled. This you have alſo, *Chap.* 9. 8. The *firſt Tabernacle was to ſtand* untill a *Prieſt went into Heaven,* and did act that office there: ſo that if Chriſt will be a *Prieſt alone,* he muſt become a Prieſt interceding in heaaven: or elſe High-prieſts muſt come up againe, and ſhare that office with him; and ſo he ſhould as good as fall from his office, and loſe all that he had done.

Yea thirdly, *this part* of his Prieſthood, is of the two the more eminent, yea, the *top*, the *height* of his *Prieſt-hood*; And this is held forth to us, in the Types of both thoſe *two orders* of Prieſthood that were before him, and figures of him; both that of *Aaron* and *Melchiſedec*: 1 This was Typified out in that Leviticall Prieſthood of *Aaron* and his fellows: The *higheſt ſervice* of that office, was the going into the *Holy of Holies,* and making an *atonement* there: yea this was the height of the High prieſts honour, that he did this alone, and did conſtitute the *difference* betweene *him* (*as he was High Prieſt,*) and *other Prieſts*: For they killed and offered the ſacrifices without as well as he, every ordinary Prieſt did that: But none but the *High Prieſt* was to approach the Holy of holies with bloud, and this *but once a yeere.* Thus *Heb.* 9. 6, 7. *The Prieſts* (namely thoſe inferiour Prieſts) *went alwaies* (that is, daily, morning and evening) *into the firſt Tabernacle,* (or Court of Prieſts, which was without the Holy of holies) *accompliſhing the ſervice of God*; namely, that offering of the daily ſacrifice: *But into the ſecond,* (namely, the Holy of holies) *went the* [*High prieſts*] *alone every yeere*: So then this was that high and tranſcendent prerogative of that *High-Prieſt* then, and which indeed made him *High Prieſt*; and anſwerably the highth of our High-prieſts office (although he alone alſo could offer a ſatisfactory ſacrifice, as the Apoſtle ſhews, *Heb.* 9. and 10. yet comparatively) lay in this, that he entred into the heavens by his bloud, and is ſet down on the Majeſty on high, and in the vertue of his ſacrifice there doth intercede. I know but one place that calleth him the *Great High prieſt,* (higher before then *Aaron*) and that is, *Heb.* 4. 14, 16. And then it is in *this* reſpect, that *he is paſſed into the Heavens*, as it follows there.

2. The excellency of this part of his Prieſt-hood was likewiſe typified out by *Melchiſedechs* Prieſt-hood, which the Apoſtle argueth to have been much more excellent then that of *Aarons*, in as much as *Levi*, *Aarons* Father, payed Tythes to this *Melchiſedech* in *Abrahams* loyns. Now *Melchiſedech* was his Type, not ſo much in reſpect of his oblation, or offering of *Sacrifice*, (that work which Chriſt performed *on earth*) but in reſpect of that work which he [*for ever*] performs in *Heaven:* therefore that ſame clauſe (*for ever*) ſtill comes in, in the quotation and mention of *Melchiſedechs* prieſthood in that *Epiſtle*; becauſe in reſpect of that his continuall interceſſion in Heaven, *Melchiſedech* was properly Chriſts Type. And accordingly you may obſerve, *Pſal.* 110. when is it that that ſpeech comes in [*Thou art a Prieſt for ever after the order of Melchiſedech*] but then, when God had him *ſitting at his right hand*, *ver.* 1. So that as the tranſcendent excellencie of *Chriſts* Prieſthood was Typified out by *Melchiſedechs* rather then *Aarons*, as being the better Prieſthood of the two; ſo this, the moſt excellent part thereof, was Typified out thereby, namely, that which Chriſt for ever acteth in heaven.

This the chief argument of the Epiſtle to the *Heb.*

And 3. to confirm this, you ſhall find *this* to be made the *top notion of this Epiſtle to the Heb.* and the ſcope of it chiefly to diſcourſe of Chriſts eternall Prieſthood in heaven; and to ſhew how therein *Melchiſedech* was a Type of him. This is not onely expreſſed both in *Heb.* 7. 21. and 25. where this ſame [*for ever*] is applyed to his Interceſſion, *ver.* 25. but more expreſly in *Chap* 8. 1. where the Apoſtle puts the emphaſis upon this part of his Prieſthood, ſaying, *That of the things which we have ſpoken, or which are to be ſpoken*, (for the word ἐπὶ τῆς λεγομένοις will beare either) *this is* (ſayes he) *the ſumme or argument* of all: the word is κεφάλαιον, and ſignifies as well *The head, the chief, the top* of all, and above all, as doth the ſum of all. And what is it that he thus profeſſeth to be both the maine ſubject and argument of this Epiſtle, and the top and eminent thing in Chriſt he intends to diſcourſe of? It follows, That *We have* [*ſuch an High-Prieſt*] *as is ſet downe at the right hand of the throne of the Majeſty in the heavens.* And of the *Prieſtly office* he alone diſcourſeth both *before* and *after*; and in the following *verſes* calleth his Miniſtrie or *office* (in reſpect to this) *A more excellent Miniſtrie, ver.* 6. *he being* *ſuch a Prieſt as was higher then the heavens,* as he had ſet him out in the latter part of the former Chapter. And therefore you may obſerve, how in his Preface to this Epiſtle to the *Heb.* in the firſt *Chap.ver.*3. he holds up this to our eye, as the argument of the whole, ſaying, *When he had by himſelf purged our ſins, he ſate downe on the right hand of the Majeſty on high.*

His oblation elſe would have beene ineffectuall.

Yea, to conclude this, *All* his *Prieſthood* would have been ineffectuall, if he had not acted the part of a Prieſt in heaven, by *Interceſſion* there: for by his death he did but begin the execution of his office; in heaven he ends it: and if he had not fulfilled his office in both, the work of our ſalvation had not beene fully perfected: it was therefore as neceſſary as oblation it ſelfe. Not but that his *Death* was a perfect oblation: it was *perfect for an oblation*, to which *as ſuch* nothing can be added. There needed no more, nor any other price to be paid for us; *by that one offering,* he *perfects us for ever*; as *Heb.* 10. 14. *and became* himſelfe *perfect thereby, Heb.* 5. 9. And in the 9. *Chapter ver.* 12. *By his owne bloud he entred into the holy place,* [*having obtained*] *eternall redemption for us.* Mark how before he entred by his bloud into heaven, he had fully [*obtained*] a redemption, and that *eternall*, that is, for ever ſufficient; which done, he became through his Interceſſion in heaven *an applying cauſe* of eternall ſalvation, as *Heb.* 5. 10, 11. hath it. So that as in his death he paid the full ſumme of all he owed: unto which payment nothing can be added, (no not by himſelfe; though he would come and die againe, it was made at that [*once*] as *perfect* (that is, *for an oblation*) as ever himſelfe could make) But yet ſtill by Gods ordination there remianed *another* further *action* of another kinde that was to be added to this of oblation, and that is *Interceſſion,* or *praying* for us in *Heaven:* otherwiſe our ſalvation by his death were not perfected: for if his Prieſthood be imperfect, our ſalvation then muſt needs be ſo. The preſenting of that his Sacrifice in heaven, was the *conſummation of his Prieſthood,* and the performance of that part there, the *perfection of it.*

CHAP. III.

The ſecond: *The ſpeciall* peculiar influence *that* Interceſſion *hath into our* Salvation *and* Juſtification, *and the* Reaſons *why God appointed it to be added to the former.*

TO come now more particularly to ſhew that proper and ſpeciall influence that Interceſſion hath into our Salvation, and what it addes to the Oblation of Chriſts death, (though in its kind perfect) in order to the effecting our ſalvation; and ſo ſhew the more inward reaſons why God ordained (for upon his ordination alone this is to be put) this work of Interceſſion in heaven to be joyned with his death. And both theſe I ſhall put promiſcuouſly together; for in laying down the *Reaſons* why God thus ordered our *ſalvation* to be brought about by it, that *influence* alſo which *Interceſſion* hath *into* our *ſalvation*, will together therewith appeare.

First ſort of reaſons reſpect God.

The Reaſons either reſpect 1 *God himſelfe*, who will have us *ſo ſaved as himſelfe* may be moſt *glorified*; Or 2 reſpect us and our ſalvation: God [*ordering all*] the links of *this golden chaine* of the *Cauſes of our ſalvation*, as ſhould make [*our ſalvation moſt ſure*] and ſtedfaſt, (as *David* in his laſt Song ſpeaks, 2 *Sam.* 23. 5.) Or 3 reſpect *Chriſt* himſelfe, whoſe glory is to be held up, and throughout continued as the Author and Finiſher of our Salvation, Beginner and Ender of our Faith and Juſtification.

The firſt ſort of Reaſons reſpect God himſelfe.

1. In Generall. God will bee dealt with like himſelfe.

1. In generall: God will be dealt withall like himſelfe, in and throughout the whole way of our ſalvation, from firſt to laſt, and carry it all along as a Superior wronged, and ſo keepe a diſtance betweene himſelfe and ſinners; who ſtill are to *come to him by a Prieſt*, and a *Mediator* (as *Heb.* 7. 25. hath it) upon whoſe mediation and interceſſion *for ever*, (as there) (at leaſt till the day of Judgement) their Salvation doth depend: and therefore though Chriſt in his diſpenſation of all *to us downward*, doth carry it as a King, as one having all power to juſtifie and condemn, (as hath been ſhewn) yet *upward*, *towards God*, he carries it as a *Prieſt* who muſt ſtill intercede to doe all that which he hath power to do as a King: Therefore in the ſecond *Pſal.* after that God had ſet him up as *King upon his holy hill*, *ver.* 6. namely, in heaven, and ſo had committed all power

in heaven and earth to him; then he *muſt* yet *aske* all that he would have done; *Aske of me, and I will give thee*, &c. *ver.* 8. ſayes God to him: For though he be a King, yet he is Gods *King*; *I have ſet* [*My King*] &c. and by asking him, God will be acknowledged to be above him But more of this hereafter.

But 2. more *particularly*. God hath two Attributes which he would have moſt eminently appear in their higheſt glory by Chriſts effecting our ſalvation, namely, *Juſtice*, and *Free-grace*; and therefore hath ſo ordered the bringing about of our ſalvation, as that Chriſt muſt apply himſelfe in a more eſpeciall manner unto each of theſe, by way of *Satisfaction* to the one, of *Entreaty* to the other: Juſtice will be known to be Iuſtice, and dealt with upon its own termes; and *Grace* will be acknowledged to be *Free-grace*, throughout the accompliſhment of our ſalvation. You have both theſe joyned *Rom.*3.23,24,25. *Being juſtified* [*freely through his grace*] *by the* [*Redemption*] *that is in Chriſt Jeſus: That be might be* [*juſt*] *and the juſtifier of him that beleeves.* Here is *higheſt Juſtice*, and the *freeſt Grace* both met to ſave us, and both ordained by God to be *declared* and *ſet forth*, as *ver.*25. and 26. have it. I ſaid before, that God juſtifies and ſaves us through free grace, ſo abſolutely, freely, as if his Iuſtice had had no ſatisfaction. Now therefore our ſalvation depending and being carryed on, even in the application of it, by a continuation of *Grace* in a *free* way, notwithſtanding ſatisfaction unto Juſtice; therefore this *free grace* muſt be ſought to, and treated with like it ſelfe, and applyed unto in all, and the ſoveraignty and *freeneſſe* of it acknowledged in all, even as well as *Gods Juſtice* had the honour to be *ſatisfied* by a *price* paid unto it, that ſo the ſeverity of it might appear and be held forth in our ſalvation. Thus God having *two attributes* eminently to be dealt withall, his Iuſtice and his free Grace, it was meet that there ſhould be two *eminent actions of Chriſts Prieſthood*, wherein he ſhould apply himſelfe to each according to their kind, and as the nature and glory of each doth require. And accordingly in his death he deals with *Juſtice*, by laying down a ſufficient price; and in his Interceſſion, he entreateth *Free Grace*, and thus both come to be alike acknowledged. In the 4.*Heb.*16. we are encouraged to *come boldly* [to the *Throne of Grace*] becauſe we *have an High-Prieſt entred into the Heavens:* Obſerve how it is called [*a Throne of Grace*] which our High-

2. More particularly, for the glory of Gods *Free-grace.*

Which looks to be applyed unto in a way of entreaty and Interceſſion.

Prieſt

Prieſt now in heaven officiates at: So called, becauſe his Prieſthood there deales with free grace chiefly, it is a Throne *of Grace*, and ſo to be ſued unto ; therefore he treateth with God by *way of Interceſſion.* Of this *Throne of Grace* in heaven, the *Mercie ſeat* in the Holy of holies was the Type. And as there the High-Prieſt was to bring the *bloud* and *Mercy-ſeat* together, he was to ſprinkle the bloud upon it ; ſo Chriſt. And as the High-Prieſt was to go into the Holy of holies by *bloud*, ſo with *Incenſe* alſo, (that is, *Prayer* :) To ſhew, that *Heaven* is *not opened* by meer *Juſtice*, or bringing onely a *price* in hand for it ; but by *Grace* alſo, and that muſt be *entreated*; and therefore when the Prieſt was within that holy place, he was to make a *Cloud* over the Mercy ſeat, (which cloud of Incenſe is Prayer, whereof Incenſe was the Type, *Rev.* 8.3. And thence it is, that Chriſt hath as much work of it ſtill in heaven as ever, though of another kind : He dealt with *Juſtice* here *below*, to *ſatisfie* it, and here got mony enough to pay the debt; but in *heaven* he deales with *Mercy*. Therefore all the Grace he beſtowes on us, he is ſaid firſt to *receive* it, even now when in heaven. *Acts* 2.33. it is ſaid of him, after his going to heaven, and that he was *exalted*, &c. that *he received the promiſe of the Spirit*, which *Joh* 14.16. he told them he would *pray for*. And this is part of the meaning of that in *Pſal.* 68.18. *He aſcended up on high*, and [*received*] *gifts for men*, ſayes the Pſalmiſt : The Apoſtle renders it, *Epheſ.* 4 [*gave*] but you ſee, it was by *receiving* them firſt, as fruits of his Interceſſion and asking; after his aſcending ; He is ſaid both to *give*, as being all of his own purchaſe ; and as having power as a King alſo, both to doe and beſtow all he doth, and yet withall he is ſaid to *receive* all that he *gives*, becauſe *as a Prieſt* he intercedes for it, and *askes it*. Free grace requires this. This is the firſt thing.

2. Gods juſtice ſtood upon it.

Yea Secondly, Juſtice it ſelf might ſtand a little upon it, though there was enough in Chriſt his death to ſatisfie it; yet having been wronged, it ſtood thus farre upon it , (as thoſe to whom a debt is due, uſe to doe) namely, to have the mony brought home to Gods dwelling houſe, and laid down there. God is reſolved not to ſtoop one whit unto man , no nor to Chriſt his Surety. Juſtice will not onely be ſatisfied , and have a ſufficient ranſome collected and paid, as at Chriſts death; but he muſt come and bring his bags up to heaven : juſtice will be paid it upon the Mercy-ſeat :

For ſo in the Type the bloud was to be carryed into the Holy of holies, and ſprinkled upon the Mercy-ſeat. And therefore his Reſurrection, Aſcenſion, &c. were but as the breaking through all enemies, and ſubduing them, to the end to bring this price or ſatisfaction to the Mercy-ſeat; and ſo God having his mony by him, might not want wherewithall to pardon Sinners: ſo as the bloud of Chriſt is currant mony, not only on earth, but in heaven too, whither all is brought, which is for our comfort, that all the treaſure which ſhould ſatisfie God, is ſafely conveyed thither, and our Surety with it.

The ſecond ſort of reaſons why God ordained Chriſts interceſſion to be joyned to his Death, are taken from what was the beſt way to effect & make ſure our ſalvation, and ſecure our hearts therein: and theſe reaſons will ſhew the peculiar *influence* that Interceſſion hath into our Salvation, and therein as in the former.

Second ſort of reaſons, it was beſt for the effecting our ſalvation.

Firſt *in generall*, God would have our ſalvation made ſure, and us ſaved all manner of wayes, over and over. 1. By *ranſome* and *price*, (as Captives are redeemed) which was done by his *Death*, which of it ſelfe was enough; for it is ſaid, *Heb.* 10. to *perfect us for ever.* 2 By *power* and *reſcue*; ſo in his *Reſurrection*, and *Aſcenſion*, and *ſitting at Gods right hand* which alſo was ſufficient. Then 3. again by *Interceſſion*, a way of favour and *entreaty*; and this likewiſe would have been enough, but God would have all wayes concurre in it; whereof notwithſtanding not one could faile; a threefold cord, whereof each twine were ſtrong enough, but all together muſt of neceſſity hold.

1. In generall God would have us ſaved all manner of wayes.

Secondly, The whole *Application* of his redemption, both in *juſtifying* and *ſaving* of us firſt and laſt, hath a ſpeciall dependance upon this his *Interceſſion*. This all Divines on all ſides doe attribute unto it whileſt they put this difference between the influence of his death, and *that* of his interceſſion into our ſalvation; calling his *death*, *Medium impetrationis*; that is, *the means of procurement* or *obtaining* it for us; But his interceſſion, *Medium applicationis*, the *Means* of *applying* all *unto us.* Chriſt purchaſeth ſalvation by the one, but *poſſeſſeth* us of it by the other: Some have attributed the *Application* of *Juſtification* to his *Reſurrection*; but it is much more proper to aſcribe it to his *Interceſſion*; (and what cauſall influence his *Reſurrection* hath into our *Juſtification*, hath been afore in the third Section declared.) But that his eternall

2. The *Application* of Redemption to us from Chriſts Interceſſion.

Prieſthood in heaven, and the work of its *Interceſsion*, is the *applying* cauſe of our eternall *ſalvation*, in all the parts of it, firſt and laſt, ſeems to me to be the reſult of the connexion of the 8, 9, and 10. *verſes* of the 5. *Chapter* to the *Hebrews*: For having ſpoken of his *obedience* and *ſufferings* unto *death*, *ver.* 8. and how he thereby was *made perfect*, *ver.* 9. he ſayes, *And being* (thus firſt) *made perfect, he became* [*the Authour*] or applying cauſe, *αἴτιος*) *of eternall ſalvation, unto all them that obey him*; and this by his being become an *eternall Prieſt in heaven*, after he was thus perfected by ſufferings: for ſo it followes, *ver.* 10. *Called of God an High-Prieſt, after the order of Melchiſedech*: And *Melchiſedechs Prieſthood* was principally the type of his *Prieſthood in heaven*, as was before declared. One leading inſtance to ſhew that his Interceſſion was to be the applying cauſe of ſalvation, was given by Chriſt, whileſt he was on earth, thereby manifeſting what much more was to be done by him in heaven, through his *Interceſsion* there: when he was on the Croſſe, and as then offering that great ſacrifice for ſin, he at that time alſo joyned prayers for the juſtification of thoſe that crucified him, *Father*, [*forgive*] *them*, *for they know not what they doe*: So fulfilling that in *Eſay* 53. *ult. He bare the ſinnes of many, and made Interceſsion for the tranſgreſſours.* And the efficacy of that prayer then put up, was the cauſe of the converſion of thoſe three thouſand, *Acts* 2. whom *ver.* 25. the Apoſtle had expreſly charged with the *crucifying* of Chriſt, whom *yee by wicked hands have taken, crucified, and ſlain.* Theſe were the firſt fruits of his Interceſſion, whoſe prayers ſtill doe reap and bring in the reſt of the crop, which in all ages is to grow up unto God on earth.

3. More particularly our juſtification depends on it.

3. And *more particularly*, as the whole Application in generall, ſo our *Iuſtification*, in the whole progreſſe of it, depends upon Chriſts *Interceſsion*. As

1. The firſt act of our juſtification and our converſion depends upon it.

1. Our firſt *actuall* or *initiall Iuſtification* (which is given us at our firſt converſion) depends upon *Chriſts Interceſsion*: Therefore in the forementioned prayer on the Croſſe, the thing he prayed for, was *Forgiveneſſe*, *Father forgive them.* You heard before that Chriſts death affords the matter of our juſtification, as being *that* which is *imputed*, the ranſome, the price, the thing it ſelf that ſatisfies: And that his *Reſurrection* was the *originall act* of Gods juſtifying *us in Chriſt*; Wee were *virtually juſtified then* in Chriſt

Ro.4.25

Chriſt his being juſtified as in a *Common Perſon.* But beſides all this, there is a *perſonall* or an *actuall Iuſtification* to be beſtowed upon us, that is,an accounting & beſtowing it upon us in our own *perſons*; which is done when we beleeve, and it is called (*Rom.*5. 1.) *a being juſtified by faith*, and (*ver.*10.) *received the atonement:* now this depends on Chriſts *Interceſſion*; and it was typified out by *Moſes his ſprinkling the people with bloud*, mentioned *Heb.*9.16. which thing Ieſus Chriſt as a *Mediator* and *Prieſt* doth now *from Heaven:* For *Heb.* 12. 14. it is ſaid, *You are come to heaven,and to Jeſus the Mediator of the new Covenant, and* (as it is next ſubjoyned) *to the blood of ſprinkling:* he *ſhed* his *blood* on the *Croſſe* on earth, but he *ſprinkleth* it now as a Prieſt from *Heaven:* For it is upon *Mount Sion, to which* (he had ſaid firſt in the former verſe) *yee are come*; and ſo to *Chriſt* as a *Mediator* ſtanding on that mount, and *ſprinkling from thence* his blood: and ſo therein there is an alluſion unto *Moſes*, Chriſts Type, who *ſprinkled* the people *with* the *blood* of that ceremoniall covenant, the type of the covenant of grace. Now in the 1 *Pet.* 1. 2. *The ſprinkling of his blood*, as it is there made the more proper work of Chriſt himſelf, in diſtinction from the other perſons, (and therefore was done by *Moſes*, who was his type) ſo is it alſo put for our *firſt juſtification.* And this *ſprinkling* (as it is there mentioned) is from the vertue of his interceſſion: And therefore in that place of the *Heb.* forecited, he attributes an interceſſion unto it, as the phraſe that followes, *which* [*ſpeakes*] *better things, &c.* doth imply, of which more hereafter. Yet concerning this firſt Head, let me adde this by way of caution, (which I ſhall preſently have occaſion to obſerve) that though this our firſt juſtification is to be aſcribed to his *Interceſſion*, yet more eminently *Interceſſion* is ordained for the accompliſhing our ſalvation, and this other more rarely in the Scripture attributed thereunto.

2.The continuance of our Juſtification depends upon it.

Secondly, The *continuation* of our *Iuſtification* depends upon it. And as his *Interceſſion* is the virtuall *continuation* of his Sacrifice; ſo is it the *continuing* cauſe of our *juſtification:* which though it bee an act done once, as fully as ever, yet is it done over every moment, for it is continued by acts of *free Grace*, and ſo renewed actually every moment. There is a *ſtanding in Grace* by Chriſt ſpoken of *Rom.*5.2.as well as a firſt *acceſſe by Chriſt*,and that *ſtanding in grace*,and continuing in it, is afterwards *ver.* 11. attributed

r. 2.

attributed to his *life*, that is, as it is interpreted *Heb.* 7. 25. his *living ever to intercede.* Wee owe our *ſtanding* in grace every moment, to his *ſitting* in Heaven, and interceding every moment; There is no freſh act of juſtification goes forth, but there is a freſh act of *Interceſsion.* And as though God created the World once for all, yet every moment he is ſaid to create, every new act of providence being a new creation; ſo likewiſe to juſtifie continually, through his continuing out free grace to juſtifie as at firſt; and this Chriſt doth by continuing his interceſſion: hee continues *a Prieſt for ever*, and ſo we continue to be juſtified for ever.

3. A full ſecurity of our juſtification given thereby for ever.
1 Againſt the remembrance of ſins paſt.

3. There is hereby a *full ſecurity given us of juſtification to be continued for ever.* The *danger* either muſt lie in *old ſinnes* coming into *remembrance*, or elſe from *ſinnes newly* to be committed. Now firſt, God hereby takes order, that *no old ſins ſhall come up into remembrance*, to trouble his thought, (as in the old Law, after the Prieſts going into the Holy of Holies, their ſinnes are ſaid yet to have done, *Heb.* 10. 3.) and to that end it was that he placed *Chriſt* as his *Remembrancer* for us, ſo neer him, to take up his thoughts ſo with his obedience, that our ſinnes might not come into minde: not that God needed this help to put himſelfe in mind, but onely for a formality ſake, that things being thus really carryed between God and Chriſt for us, according to a way ſuiting with our apprehenſions, our faith might be ſtrengthened againſt all ſuppoſitions and feares of after reviving our guilts. Look therefore as God ordained the *Rain-bow* in the heavens, that when he lookt on it, he might remember his Covenant, never to deſtroy the world again by water; ſo he hath ſet Chriſt as the Rainbow about his Throne. And look as the *Bread* and *Wine* in the Lords Supper are appointed on *earth* to *ſhew forth Chriſts death*, as a Remembrancer to us; ſo is *Chriſt himſelfe* appointed in *heaven* to ſhew forth his death really, as a *Remembrancer* thereof to his Father; and indeed, the one is correſpondent to the other. Only the Papiſts have perverted the uſe of the Lords Supper, by making it on earth, a *commemorative ſacrifice* to *God*, when as it is but a *Rememembrancer* thereof to *men*: and beſides, their Prieſts therein do take upon themſelves this very office of preſenting this ſacrifice to God, which is proper onely to Chriſt in Heaven; But God when he would make ſure not to be tempted to remember *our ſins any more*, nor trouble himſelfe with them,

hath ſet his Chriſt by him to put him in minde of his ſo pleaſing an offering. So the High-Prieſts going into the Holy of Holies, was *for a memoriall*, and therein the Type of Chriſt. And this is plainly and expreſly made the uſe of this execution of his Prieſtly office in Heaven, *Heb.* 8. where the Apoſtle having diſcourſed of that *part* of his office (as the chiefe thing he aimed at in this Epiſtle, *ver.* 1. and of the neceſſity of it, *ver.* 3, 4, and 5. and *excellency* of it, in this reſpect, *ver.* 6.) he then ſhews, how from thence the *new Covenant* of pardon came to be ſure and ſtedfaſt, that *God will remember our ſins no more*, *ver.* 12. which he there brings in as the proper uſe of this Doctrine, and of this part of his Prieſthood.

2. To prevent the accuſing and condemning us by *new ſins* for times to come.

2. As by reaſon of interceſſion, God remembers not old ſinnes, ſo likewiſe *he is not provoked by new*. For though God when he juſtifies us ſhould forgive all old ſinnes paſt forever, ſo as never to remember them more, yet new ones would break forth, and he could not but take notice of them: and ſo, ſo long as *ſinne continues*, there is need of a *continuing interceſſion*. Therefore for the ſecuring us in this, it is ſaid, *Rom.* 5. 10. *That if when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we ſhall be ſaved* [*by his life.*] Where we ſee, that his *Death* is in ſome more ſpeciall manner ſaid to procure *reconciliation* at *firſt* for ſins of *unregeneracy*, and to bring us to Chriſt; but then his life and Interceſſion, or *living to intercede*, is ſaid to *keepe God and us friends*, that we may never fall out more. What *Chriſt* did on *earth*, doth more eſpecially procure *reconciliation* for *ſinnes* which we doe in the *ſtate of nature*; ſo as notwithſtanding them, God reſolves to turne us from that ſtate, and draw us to Chriſt: But ſins which we commit *after converſion* (though pardoned alſo by his death) yet the *pardon* of them is more eſpecially attributed to his *life and interceſſion*, as a dayly preſervative, a continual plaiſter (as ſome call it) to heal ſuch ſins. So that it would ſeeme, that God out of his eternall love doth bring us to Chriſt, & draws us to him through the beholding the reconciliation wrought by his death, & ſo gives us at firſt converſion unto Chriſt; & we being brought to him, he ſprinkles us with his bloud; & then God ſayes to him, Now doe you look to them, that they & I fall out no more. And to that end Chriſt takes our cauſe in hand by that eternall Prieſthood of his; and from that

Interceſſion principally intended for ſins after converſion.

time begins more eſpecially to intercede for us. And thus ſins after the ſtate of grace, may be ſaid more eminently to be taken away by that part of his Prieſthood, which he now in heaven performes. That place alſo, 1 *Joh.* 2. 1, 2. ſeemes to make this the great end of Interceſſion, [*If any man ſin*, (that is, if any of the company of beleevers, to whom alone we wrote) *We have an Advocate With the Father* :] ſo as Interceſſion principally ſerves for ſins to come, or committed after grace received. Thus alſo in his prayer, *John* 17. which was left as a *pattern* of his Interceſſion in heaven, he prayes for his Elect as Beleevers, *I pray for them* [*that ſhall beleeve*] *through their word* ; Not but that ſins after converſion are taken away by his death ; and ſins before it, by his Interceſſion alſo : for Chriſt interceded for thoſe who crucified him, and by vertue of that Interceſſion, thoſe three thouſand were converted, (as was obſerved.) But the meaning only is, that yet more eminently the work of reconciliation for ſins before converſion, is attributed to his death ; and for ſins after converſion, to his Interceſſion : Even as the Perſons of the Trinity, though they have all a like hand in all the work of our ſalvation ; yet we ſee that one part is attributed more to one Perſon, and another to another.

In what ſenſe his death doth more eminently prevaile for the pardon of ſins afore converſion, and his Interceſſion for ſinnes after.

A third ſort of reaſons why God ordained this work of *Interceſſion* to accompliſh our ſalvation by, do reſpect *Chriſt* himſelf, whoſe *honour* and glory, and the *perpetuation* of it in our hearts, God had as well in his eye in the ordering all the workings of our ſalvation, as *much* as his own, *That all might honour the Son as well as the Father*, as Chriſt himſelfe ſpeaks. Now therefore for the maintaining and upholding his glory, and the commings in thereof, did God ordaine after all that he had done for us here below, this work of Interceſſion in heaven, to be added to all the reſt, for the perfecting of our ſalvation. As

3. Sort of Reaſons from Chriſt.

Firſt, it became him, and was for his honour, that none of his offices ſhould be vacant or lie idle, and hee want employment in them : All offices have work to accompany them, and all *work* hath *honour* (as its reward) to ariſe out of it. And therefore when he had done all that was to be done on earth , as appertaining unto the *merit* of our ſalvation, he appoints this full and perpetuall work in heaven, for the applying and poſſeſſing us of ſalvation, and that as a Prieſt, by praying and interceding in the

1. That none of Chriſts offices ſhould lie vacant.

merit of that one oblation of himſelfe. God would have Chriſt never to be out of office, nor out of work. And this very reaſon is more then intimated, *Heb.* 7. 24, 25. *This man, becauſe he continueth ever, hath an unchangeable Prieſt hood,* (or, as *ver.* 21. expounds it) *for ever.* And the work of his Prieſt-hood is interpreted, *ver.* 25. to be *ever to make interceſſion.* The meaning is, that God would not have him continue to be a Prieſt in title only, or in reſpect only of a ſervice paſt, and ſo to have only the honour of Prieſthood perpetuated to him out of the *remembrance* of what he *once had done,* (as great Generals have, even in time of peace, the glory of ſome great battell fought, continued to them in their titles, or rewards for ever :) But God would have him have as the renown of the old, ſo a perpetuall ſpring of honour by new work, and employment in that office which he is continually a doing, ſo to preſerve the verdure of his glory ever freſh and green , and therefore ordained a continuall work for him. And the ſumme of the Apoſtles reaſoning is this, That ſeeing *himſelfe* was to be *for ever,* ſo ſhould his *Work* and Prieſthood be, that ſo his honour might be for ever : So *ver.* 28. concludes it, *Conſecrated* or *perfected for evermore.*

2. That Chriſt might have a continual hand in each, and every work of our ſalvation to the laſt.

Seconly, for the ſame reaſon alſo, it became him that the whole work of our ſalvation firſt and laſt, and every part of it, every ſtep and degree of accompliſhment of it, ſhould be ſo ordered as he ſhould continue ſtill to have as great and continuall a hand in every part, even to the laying of the top ſtone thereof, as he had in laying the firſt foundation and corner ſtone thereof. And this you have expreſſed, *Heb,* 12. 2. *Looking to Ieſus the beginner* and *perfecter of our faith.* Two things had been ſaid of him, as two cauſes of two effects ; and we muſt look to him in both. 1. He is to be looked at, as *Dying,* (*enduring the Croſſe*) as there he is ſet forth. 2. As *ſitting at Gods right hand,* and *interceding* ; (as that whole Epiſtle had repreſented him.) We are to look at theſe two as cauſes of a *double effect* : to look at his *dying,* as that which is the beginning of our *faith,* (ſo according to the Greeke, and the margent of our Tranſlation) and at his *ſitting at Gods right hand,* as an Interceſſour, for the *finiſhing of our faith* thereby ; and ſo of our finall ſalvation. For as *Chriſts work* began in his life and death ; (which is put for all his obedience here below) ſo our *firſt beleeving* (as was ſaid) begins by vertue of his *death* at firſt: and as his work *ends* in his *interceſſion*, and ſitting at Gods right hand; ſo anſwerably is our *faith* and *ſalvation perfected by it*, that thus he might be left out in nothing, but be the *Alpha* and *Omega, the Beginning and the Ending*, to whom be glory for *ever*. So that we are to look upon our Mediator, CHRIST, as doing as much *work* for us in *Heaven* at this inſtant, *as* ever he did on *Earth*: here *ſuffering*, but there *praying*, and *preſenting* his ſufferings. All his work was not done, when he had done here: that work here was indeed the harder piece of the two, yet ſoon diſpatched; but his work in heaven, though ſweeter farre, yet lyes on his hands for ever: therefore let us leave out none of theſe in our beleeving on him.

CHAP. IV.

The ſecond Head, *The great ſecurity the conſideration of Chriſts* Interceſſion *affords to faith for our* Juſtification, *ſhewed* 1. *By way of* evidence. *By two things.*

AND ſo I come (as in the former I have done) to ſhew what ſtrong grounds of *ſecurity* and *triumph*, our faith may raiſe from this laſt act, namely, Chriſts Interceſſion for us, in the point of juſtification; *Who ſhall condemn? It is Chriſt that intercedes:* And this was the ſecond generall propounded; and therein to proceed alſo according to the Method taken up in the former.

1. What aſſurance by way of *evidence* this doth afford unto faith of *non condemnation*.

2. What *powerfull efficacy* and *influence* this muſt be of, that *Chriſt intercedes*.

First, to handle it by way of evidence.

§. 1. To evidence theſe two demonſtrations.

That Chriſt intercedes, is a ſtrong evidence to our faith by two demonſtrations.

1. From the very intent and ſcope of the *work* of interceſſion it ſelfe, and what it is ordained by God to effect.

2. From the end of Ieſus Chriſt himſelfe, who *lives* in Heaven on purpoſe to *intercede for us*. Our ſalvation it is both *Finis operis*, the end of the work, and *finis ipſius operantis*, in ſome reſpect the end of Chriſt himſelfe the interceder; and both theſe doe lay the greateſt engagement that can bee upon Chriſt to accom-

pliſh our ſalvation through his interceſſion.

1. For the work it ſelfe, Interceſſion you have ſeen is a part of the office of Chriſts Prieſthood, as well as his dying, and offering himſelfe: now all the works of Chriſt are and muſt be perfect in their kinde, (even as Gods are, of which ſayes *Moſes*, *Deut.* 32. 4. *His work is perfect*) for otherwiſe he ſhould not be a perfect Prieſt. Now the perfection of every work lies in order to its end for which it is ordained; ſo as that work is perfect that attains to ſuch an end as it is ordained for, and that imperfect, which doth not. Now the immediate direct end of Chriſts Interceſſion, is the actuall ſalvation of Beleevers, Elect, and perſons whom he dyed for. The end of his death is *Adoptio juris*, purchaſing a right unto ſalvation; but of Interceſſion, *procuratio ipſius ſalutis*, the very ſaving us actually, and putting us in poſſeſſion of Heaven. To this purpoſe, obſerve how the Scripture ſpeaks concerning Chriſts death, *Heb.*9.12. *He entred into heaven having obtained Redemption*, or *found* redemption, that is, by way of right, by procuring full title to it. But of his Interceſsion, it ſayes (*Heb.* 7. 25.) that by it Chriſt is able *to ſave to the utmoſt, them that come unto God by him*: that is, actually to ſave, and put them in poſſeſſion of happineſſe: that is made the end and ſcope of Interceſſion there; and that phraſe [εἰς τὸ παντελὲς] *to the utmoſt*, notes out a *ſaving indeed*, a doing it (not by halves, but) wholly, and throughly, and *compleatly*: εἰς τὸ παντελὲς is to ſave *altogether*, to give our ſalvation its *laſt* act and complement, that is the true force of the phraſe, even to *effect* it, to the laſt of it, all that is to be done about it. Thus alſo *Rom.*5.9. and 10. *We are juſtified by his death, but* [*ſaved*] (namely, compleatly) *by his life*, (that is) his *living to intercede*. So that the very ſalvation of Beleevers is it that is the work [the τὸ ἔργον] of Chriſts Interceſſion.

What ſecurity this affords.

Now what ſecurity doth this afford? for to be *ſaved* is more then to be *juſtified*; for it is the actuall poſſeſſing us of heaven. So then, do but grant that Chriſts *Interceſsion* is as perfect a work in its kind as Chriſts death is in its kind; and you muſt needs be ſaved. The perfection of Chriſts death, and the work thereof, wherein lay it (as on Chriſts part to be performed) but in this, that he ſhould lay down a Ranſome ſufficient to purchaſe ſalvation for ſuch and ſuch perſons as God would ſave? and ſo the perfection of it lies in the worth and *ſufficiency* of it, to that end it was ordained for: it being a perfect ſacrifice in it ſelfe; *able* to purchaſe eternall redemption for us, and to make us *ſalvable* againſt all ſinnes and the demerits of them, and to give us *right* to Heaven: and had it wanted a grain of this, it had then been imperfect. Now then anſwerably, for interceſſion, the comfort of our ſoules is, that the proper work that lies upon Chriſt therein, is the compleat ſaving thoſe very perſons, and the *poſſeſsing* them of Heaven, this is the τὸ ἔργον, the proper work thereof. To out-vie the demerits of our ſins was the perfection of his death, but to *ſave our ſoules* is the end and perfection of his Interceſſion; Our *ſins* are the object of the one, and our *ſoules* of the other. To that end was interceſſion added to his death, that we might not have a *right* to Heaven in vain, of which we might be diſpoſſeſſed. Now therefore upon this ground if Chriſt ſhould faile of our ſouls ſalvation, yea, but of any one degree of glory (purchaſed by his death to any ſoule) which that ſoule ſhould want, this work of his would then want and fall ſhort ſo much of its perfection. That place in *Heb.*7. ſayes not only that Chriſt will do his utmoſt to ſave, but *ſave to the utmoſt*.

Object. You may ſay, My infidelity and obſtinacy may hinder it, though Chriſt doth what in him lies.

Reſp. Well, but interceſſion undertakes the work abſolutely: For Chriſt prayes not conditionally in Heaven, *If men ſhall beleeve,* &c. as we doe here on earth; not for propoſitions only, but for perſons; and therefore he prayes to cure that very infidelity. Now as if a Phyſitian undertakes to cure a mad-man (if he knows what he doth) he conſiders the madneſſe of his Patient, and how he will tear off what is applyed, and refuſe all Phyſick; he therefore reſolves to deal with him accordingly, and ſo to order him as he ſhall not hinder that help which he is about to afford him; and ſo upon thoſe termes he undertakes the cure: even ſo doth Chriſt when by interceſſion he undertakes to ſave us ſinners; he conſiders us what we are, and how it is with us, what unbeleefe is in us, yet undertakes the matter, and ſo to ſave us is the ſcope and end of this his work, which if he ſhould not accompliſh, he after all this ſhould not be a perfect Prieſt. It was the fault that God found with the *Old Prieſt-hood*, that it *made nothing perfect*, *Heb.* 7.19. and therefore *ver.* 12. the *Law was changed*, and the *Prieſthood was changed* together with it, (as there you have it.)

For Chriſt otherwiſe ſhould not be as perfect a Prieſt in interceding as he was in dying

Now in like manner Chriſts Prieſthood ſhould be imperfect, if it made not the elect perfect, and then God muſt yet ſeek for another Covenant, and a more perfect Prieſt; for this would be found faulty, as the other was. So then our comfort is, if Chriſt approve himſelfe to be a *perfect Prieſt*, we *who come to God by him* muſt be perfectly ſaved. It is in this office of his Prieſthood, and all the parts of it, as in his Kingly office: The work of his Kingly office is to ſubdue all enemies, to the laſt man, even fully to doe the thing; and not only to have power, and to goe about to doe it: ſo as if there ſhould be any one enemy left unſubdued, then Chriſt ſhould not be a perfect King. The ſame holds in his Prieſtly office alſo; he ſhould not be a perfect Prieſt, if but one ſoule of the elect, or thoſe he intercedes for, were left unſaved. And this is indeed the top and higheſt conſideration for our comfort in this argument, that Interceſſion leaves us not till it hath actually and compleatly ſaved us; and this is it that makes the Apoſtle put a further thing upon Interceſſion here in the Text, then upon that other his *ſitting at Gods right hand.* So as we are in this reſpect as ſure of attaining unto the utmoſt glory of our ſalvation, as Chriſt to have the full honour of his Prieſthood. A man ſaved is more then juſtified; and Chriſt cannot reckon his work, nor himſelfe a perfect Prieſt, untill we are ſaved. *Who ſhall condemn? it is Chriſt that intercedes.*

Beſides, the conſideration of the nature and ſcope of this *work it ſelfe*, which Chriſt upon his honour of acquiting himſelfe as a *perfect Prieſt*, hath undertaken; There is in the ſecond place a farther conſideration that argues him engaged by a ſtronger obligation, even the loſſe of his own honour, his office and all, if he ſhould not effect ſalvation for thoſe that come to God by him; ſo much doth it concern him to effect it. Of all the works that ever hee did, hee is moſt engaged in this; it will not only be *the loſſe of a buſineſſe* which concerns him, and of ſo much work, but *himſelfe* muſt be *loſt* in it too: And the reaſon is, that he intercedes as a *Surety*. He was not onely a *Surety on earth* in dying, (and ſo was to look to doe that work throughly, and to be ſure to lay down a price ſufficient, or elſe himſelfe had gone for it: hee pawned in that work, not only his honour, but even his life and ſoule to effect it, or loſe himſelfe in it) but he is a *Surety* now alſo in heaven, *by interceding*. This you may find to be the ſcope

Sect. 2.
2. Demonſtration: It is one end of Chriſts life in Heaven. His honour engaged to effect.

That Chriſt is a *Surety* as well by *interceding*, as by *dying*.

ſcope of *Heb.* 7. 22. by obſerving the coherence of that 22. *ver.* (wherein he is called a *Surety*) with *ver.* 23, 24, 25. that title and appellation is there given him, in relation unto this part of his office eſpecially. And although it holds true of all parts of his office whatſoever; yet the coherence carries it, that *that* mention there of his being a *Surety*, doth in a more ſpeciall manner, refer unto his Interceſſion, as appeares both by the words before, & after; in the words before, (*v.* 21.) the Apoſtle ſpeaks of this his *Prieſthood which is for ever*, and then ſubjoyns (*v.* 22.) *By ſo much was Jeſus made a Surety of a better Teſtament:* and then after alſo he diſcourſeth of, and inſtanceth in his Interceſſion, and his continuing a Prieſt for ever in that work: So *v.* 23, 24, 25. *Wherefore he is able to ſave to the utmoſt, ſeeing he ever lives to make Interceſſion:* Yea, he is therefore engaged to ſave to the utmoſt, becauſe even in *interceding* (for which he is ſaid there to live) he is a Surety.

The difference of theſe two Suretiſhips.

He was a Surety on earth, and is a Surety ſtill in heaven; onely with this double difference, which ariſeth firſt from the different things which he undertook for then, whileſt on earth, and for which now he undertakes in heaven: That on earth he was a Surety to *pay a price* ſo ſufficient, as ſhould ſatisfie Gods juſtice; which having paid, he was diſcharged (in that reſpect, and ſo far) of that Obligation, and his Bond for that was cancelled, but ſo as ſtill he remains a Surety, bound in another Obligation as great, even for the bringing to ſalvation thoſe whom he dyed for; for their perſons remained ſtill unſaved, though the debt was then paid: and till they be ſaved, he is not quit of this Surety-ſhip and engagement. And ſecondly, theſe two Surety-ſhips doe differ alſo by the differing *Pawns* which he was engaged to forfeit, by failing in each of theſe works: for the payment of our debt, his *ſoule* it ſelfe lay at the ſtake, which he offered up for ſin; but for the ſaving of the perſons, all his honour in heaven lies at ſtake: *He lives to intercede*; He poſſeſſeth Heaven upon theſe termes, and it is one end of his life; ſo that as he muſt have ſunk under Gods wrath if he had not paid the debt, (his ſoule ſtanding in our ſouls ſtead) ſo he muſt yet quit heaven, and give over living there, if he brings us not thither. It is true, he intercedes not as a *Common perſon*, (which relation in all other forementioned acts he ſtill bore; thus in his death he was both a Common perſon, and a Surety repreſenting us, ſo as we died in him; ſo likewiſe in his

Reſurrection we aroſe with him, and in his Aſcenſion we aſcended, &c. but yet he intercedes not under that relation, namely, not as a common perſon;) for we muſt not, cannot be ſaid to intercede in him, for this laſt work lay not upon us to doe. Hee doth it wholly for us indeed, but not in our ſtead, or as that which we ſhould have done, though on our behalfe; for it being the laſt, the crown of all his works of mediation, is therefore proper to him as Mediator, and his ſole work as ſuch. Thus in like manner the firſt work of Incarnation, and anſwerably the laſt of Interceſſion, in neither of theſe was Chriſt a Common perſon repreſenting others, though a common Saviour of others in theſe; for the one was the foundation of all, the other the accompliſhment of all, and ſo proper onely to himſelfe, as Mediator. But although he intercedes not as a Common perſon, as repreſenting us in what we were to have done for our ſelves, yet ſo as that other relation of a *Surety* is continued ſtill in that work; he ſtands engaged therein as an Undertaker for us, and ſo as a *Surety, intercedes:* Such as *Judah* was for *Benjamin*, *Gen.* 43. 9. *I will be ſurety for him; of my hand ſhalt thou require him: if I bring him not unto thee, and ſet him before thee, then let me bear the blame for ever:* So ſayes Chriſt for us. And therefore *Sponſio*, or *undertaking* for us, is by Divines made a great part of this part of his office. Now the conſideration of this may the more ſecure us; for the more peculiarly and ſolely it is his work, the more his honour lies at ſtake, and the more he will ſet himſelfe to effect it; yea, and being by way of *Suretiſhip*, it concerns him yet more neerly, for he hath engaged, (and if he ſhould faile,) might even loſe that honour which he hath now in heaven.

CHAP. V.

The prevalencie *of Chriſts Interceſſion, and the powerfull* influence *it hath into our ſalvation: Demonſtrated, firſt, from the* greatneſſe *of Chriſt, and his favour With God.*

The prevalencie of Chriſts Interceſſion, and the *influence* of it into our juſtification.

THus we have heard what matter of ſupport to our faith (by way of *evidence*) this muſt needs afford, that Chriſt *intercedes*. Let us conſider now, what further aſſurance will ariſe to our faith, from the *influence* which Chriſts Interceſſion muſt needs have, to effect and carry on our ſalvation to an aſſured iſſue. The work of Interceſſion being effectually to procure our ſalvation, and to continue the pardon of our ſins, and hold us in favour with God: therefore the *influence* and energie it hath herein, muſt needs lie in that *potency* and *prevalency* which this interceſſion of Chriſt hath with God, to obtain any thing at his hands for us, and ſo to continue his favour towards us. Now to raiſe up our apprehenſions, how potent and prevalent this Interceſſion of Chriſt muſt needs be, let us conſider both the *Perſon interceding*, namely, *Chriſt*; and the *Perſon with whom* Chriſt intercedes for this favour, which is, *God*; the one the Sonne, the other the Father; and ſo the *greatneſſe* of Chriſt with *God*, and the *graciouſneſſe* of God to *Chriſt*; together with the one-neſſe of wills, and unity of affections in them both: So that Chriſt will be ſure to ask nothing, which his Father will deny; and his Father will not deny any thing which he ſhall ask.

Demonſtrated.

1. From the greatneſſe of Chriſts perſon, and his intereſt in God who intercedes.

Now firſt for the *greatneſſe* of Chriſt the Interceſſor, that is, his *greatneſſe with God* the Father. This is often urged in this Epiſtle to the *Hebrews*, to perſwade confidence in us, in this very point in hand: thus *Heb.* 4.14,16. *Seeing we have a* [*great*] *High-Prieſt, let us come boldly:* And whilſt *Great* and *Prieſt* are thus joyned together, the more comfort and boldneſſe we may have, the greater he is: For he is a *Prieſt* in relation to his dealing with God for our pardon; as he is a Prieſt, he deales in nothing elſe; and the greater the perſon is, who uſeth his intereſt herein, the better, the ſooner he will prevail. And he is there ſaid to be *Great*, becauſe great with God, in prevailing with him; and indeed ſo great, as it is impoſſible but he ſhould prevail. It was the greatneſſe of his perſon, which did and doth put ſuch an influence into his death, that it was (as you heard) a *price*, more then enough, to ſatisfy Juſtice, even to overflowing: And therefore *Who ſhal condemn? It is Chriſt that dyed.* And the greatneſſe of his perſon muſt needs have as much influence to make Interceſſion prevalent. In a matter of Interceſſion, the perſon that intercedes prevails more then any other conſideration whatſoever. We ſee what great friends doe procure oftentimes with but a word ſpeaking, even that which mony, no nor any thing could have obtained. Now Chriſt muſt needs be great with God in many reſpects.

Demonſtrated by three things: 1. The neernes of his alliance, that he is *Gods naturall Son.*

Firſt, in reſpect of the neerneſſe of his alliance to him, He is the *naturall* Son of God, God of God, and therefore certaine to prevaile with him. This is diligently ſtill put in, almoſt in all places, where this part of his Prieſt-hood (his Interceſſion) is mentioned, in the Epiſtle to the *Heb.* So in the 4. of the ſame Epiſtle, *ver.* 14. *We have a great High prieſt entred into the heavens, Ieſus,* [*the Son of God.*] So *Heb.* 7. 25. and 28. *ver.* compared, the Apoſtle having ſaid, *ver.* 25. that *He is able to ſave to the utmoſt, ſeeing he ever lives to make Interceſſion*) he doth *ver.* 28. devolve this ability of his to ſave (ultimately) upon his being the *Sonne:* thus in the 28. *verſe,* in the end of that diſcourſe, this is made as the Baſis of all: [*The Law* (*ſaith he*) *makes men High prieſts which have infirmity*] which infirmity or diſability of theirs, is mentioned in oppoſition unto what he had juſt before ſpoken of the great *ability* of this our High-prieſt in his interceding, *ver.* 25. in thoſe words, *He is* [*able*] *to ſave to the utmoſt.* Thoſe Prieſts whom the ceremoniall Law made, (*Aaron* and his ſonnes) are unable to ſave, they have infirmity: Now what is it in him that makes this difference, and him ſo able above what they were? *The word of the Oath makes the* [*Son*] (ſayes he) *who is perfected* (as you have it in the Greeke, and margent) *for evermore.* He mentions this his Son-ſhip principally in relation to his Interceſſion, which there he had diſcourſed of. Interceſſion is a carrying on our ſalvation in a way of grace and favour, as his *death* was by way of *ſatisfaction.* And anſwerably it may be obſerved in the Scripture, that as the *all-ſufficiencie* of the *ſatisfaction* of his *death,* is ſtill put upon his being *God*; and ſo upon the *greatneſſe of his Perſon* conſidered in *reſpect of his nature* or *eſſence,* namely, his *God head*: So in like manner, that the *prevalencie* of his *Interceſſion* is founded upon the *neerneſſe* of his *relation* unto God, his *Allyance* to him, and the *being his Sonne.* Thus for the firſt. When *Redemption* is ſpoken of, the *ſufficiencie* of the *price* is eminently put upon his *God-head,* [*The bloud of God.*] Thus alſo *Heb.* 9. where when he had (*ver.* 12.) ſhewne how Chriſt had purchaſed and obtained a *perfect redemption,* he then argues the ſufficiencie of it from his *God-head, v.* 13. 14. *For if the bloud of Bulls and of Goats, and the aſhes of an Heifer, ſprinkling the uncleane, ſanctifieth to the purifying of the fleſh: How much more ſhall the bloud of Chriſt, who* [*through the eternall ſpirit*] *offered himſelf, &c.* The *eternall ſpirit* is his *God-head.* Thus anſwerably when he ſpeakes of the prevailing of his Interceſſion in Heaven, he puts

How great an influence this hath into Interceſſion to make it prevalent.

it upon his *Sonne-ſhip* [*Ieſus the Sonne,*] he mentions the neereneſſe of the relation of his perſon to God, as being that which draws with it that great reſpect and favour and grace, he being by this great with God, as great in himſelfe. All matters of Interceſſion are carried we know by way of favour: And therefore look how prevalent in a way of merit, his being *God* makes his *death* in its kinde; no leſſe prevalent doth his being the *Son of God,* make his *Interceſſion* in its kinde, namely, in a way of obtaining grace and mercie: yea ſo prevalent of it ſelfe it is, that we might build upon it alone, even as much as upon his death. And indeed, Chriſt intercedes not only in the vertue and ſtrength of his ſatisfaction, (though in that alſo) and of his obedience to his Father: but alſo in the ſtrength of his relation as *a Sonne* who pleads his owne grace and intereſt in God, as he is his Sonne; which is a conſideration that doth always *actually* exiſt and abide: Whereas his obedience (though perfect) was but once *offered up,* and its exiſtence is but *virtuall*; but he continues *a Sonne for ever,* not virtually only, but actually. And therefore it is added in that ſeventh to the *Hebrews, ver. laſt,* that the *Goſpell ordained the Sonne* [*perfected for ever.*] The meaning whereof is, that he is not only a Prieſt perfected in the time paſt by that perfect offering once made, but in that he is the Sonne, he remains a *perfect Prieſt for ever,* for time to come: whom therefore no imperfection in his office, no failing or miſſing of his ſuits can befall. So as if it could be ſuppoſed that his obedience (becauſe paſt ſo long ago) might be forgotten: yet never this, that he is a *Sonne:* That for ever abides, and of it ſelfe were enough to prevaile. And how effectuall muſt the Interceſſion of ſuch a Son be, who is ſo great a Sonne of ſo great a Father equall with him, and the expreſſe Image of his Perſon? never any Son ſo like, and in ſo peculiarly a tranſcendent manner a Son, as the relation of Sonne-ſhip among men is but a ſhadow of it! Chriſt is *one* with his Father, as himſelfe often ſpeakes; and therefore if his Father ſhould deny him any thing, he ſhould then ceaſe to be one with him, he muſt then *deny himſelfe,* which God can never doe. He is in this reſpect [*the Beloved*] as he is called, *Epheſ.* 1. 6. as on whom (originally and primarily) all the beames of Gods love doe fall. *Solomon* (the Type of Chriſt) was *the beloved of God,* 2 *Sam.* 12. 24. and had his name from thence, (namely) *Iedidiah*, that is, *beloved of the Lord:* And to ſhew how beloved he was, God when he came firſt into this kingdom, bade him *ask what he ſhould give him*, 1 *King*.3.5. Now the like God ſayes to Chriſt when come firſt to his Kingdome alſo, *Pſal.* 2.8. *Ask of me and I will give thee*; namely, when *he had ſet him as King on his holy hill, ver.*6. And of him he ſayes, *This is my well-beloved Sonne in whom I am well pleaſed, heare him.* God bids us therefore and upon that reſpect to *heare him*; and that ſpeech was but the eccho of his own heart, in that he himſelfe is ſo well pleaſed with him for this that he is his Sonne, as he himſelfe will heare him in every thing, yea, and is ſo pleaſed with him, as that although Chriſt had never died, nor obeyed the Law; yet ſimply, becauſe he is his Sonne, he hath ſo full an acquieſcencie of all deſires in him, and complacencie of delights, that he could deny him nothing. How prevalent then muſt Chriſts interceſſion needes be, though there were nothign elſe to be conſidered?

NB

That God had this conſideration of his being his *Sonne*, when he ordained him a *Prieſt* to intercede, as that which would fit him for this work.

And that God had indeed this as one maine conſideration, upon which he made him a Prieſt thus to intercede, thoſe words doe teſtifie, *Heb.* 5. 5, and 6. *He that ſaid unto him, Thou art my Sonne, this day have I begotten thee; As he ſaith alſo in another place, Thou art a Prieſt for ever, after the order of Melchiſedech:* Theſe latter words are not onely a Paraphraſe (as ſome think) meerely to ſhew that [*He*] *that ſaid, Chriſt was his Sonne,* ſaid alſo, *He was a Prieſt*; but it is to ſhew the foundation of his call to that office. The great conſideration that fitted him for it, was that he was Gods Sonne; eſpecially that fitted him for that part of his Prieſt-hood, which was to remain *for ever*, (of which that 110. *Pſal.* and the Epiſtle to the *Heb.* doe eſpecially ſpeak.) Neither is the meaning of the fore-cited place onely to ſhew that in that he was Gods Sonne, it was his birth-right to be a Prieſt: ſo as if God would have any Prieſt at all, it muſt be he: And ſo upon that conſideration, he that ſaid to him, *Thou art my Sonne*, ſaid, *Thou art a Prieſt*; and that being his right, he therefore called him to it, becauſe he was *his Son*, (for according to the Law of Nature, the eldeſt of the family was to be Prieſt; and ſo Chriſt, even as God-man, being the *firſt-borne of every creature*, and the naturall firſt begotten Sonne of God, had right to be the prime leader of that great *Chorus* in that eternall worſhip in heaven:) That (I ſay) is not all the meaning of thoſe words, nor all that God conſidered in it, when he thus ordained him to be a Prieſt; but he had a further and more peculiar reſpect unto this eſpeciall part of his Prieſthood, his *Interceſſion* (as that clauſe *for ever* imports) as for which, he being his naturall Son, ſo neerly allyed to him, would tranſcendently fit him, & give ſuch an omnipotent prevalencie and effectualneſſe to his requeſts, that he would be the moſt abſolute perfect Prieſt for ever, (in this reſpect) that could be: That as God himſelfe is perfect, and his power irreſiſtible, ſo his Prieſthood through this relation might be perfect alſo, and his requeſts undenyable. Thus did God order it to ſtrengthen our faith. And that indeed God did conſider this relation of his to him to this very end is evident by that of the 2. *Pſal.* (out of which that ſaying [*Thou art my Son*] is cited) *ver.* 7, and 8. *Thou art my Son, this day have I begotten thee*; and what follows? *Ask of me and I will give thee, &c.* He connects both theſe together, namely, interceſſion, (that part of his Prieſtly office of asking) with his Son-ſhip, for that is it which moveth God to grant all that he asks. God loves Chriſt as he loves himſelfe, and therefore can deny him nothing, as he cannot deny himſelfe. And ſo by the way, this clears the ground of the Apoſtles quoting thoſe words of the 2. *Pſal.* in the 5. to the *Hebrews* as a proofe of Chriſts call to the Prieſthood, which Interpreters have been troubled how to make out; for (as you you have ſeene) that ſpeech [*Thou art my Son, ask, &c.*] is all one as if he had ſaid, *Thou art a Prieſt*; and ſo was as fit and full a place to prove his being a Prieſt in the holy Ghoſts intent, as is that other quoted with it, out of the 110. *Pſal.* though uttered in more expreſſe words, *Thou art a Prieſt for ever:* Both ſpeeches come to one, in both places; the holy Ghoſt eſpecially aiming in both at that part of his Prieſthood in heaven, his Interceſſion; in the one ſpeaking of him *after he is ſet upon Gods hill*, as *King:* (So *Pſal.* 2. *ver.* 6.) and in the other, *after he is ſet downe at Gods right hand:* (So *Pſal.* 110. *ver.* 1, 2.) Yea, and this his favour with his Father, and Interceſſion alone, might have procured pardon for us ſinners, but that Gods will was to have Juſtice ſatisfied.

2. His potency with God, from his having been ſo *obedient a Sonne.*

And ſecondly, hee intercedes not onely as a Sonne, (and in that reſpect a Prieſt perfect enough for ever) but alſo as a *Sonne* who hath been *obedient* to his Father, & hath done at his requeſt, and for his ſake, the greateſt ſervice for him, and the moſt willingly that ever was done: And you all know how much former ſervices done, do always forward ſuits. In the 5.of the *Heb. ver.* 8, 9, 10. it is ſaid, that *though he were a Son, yet learned he obedience*, and thereby *became perfect*. The Apoſtle had ſaid in the verſes before, that in reſpect of his being his Son, God had called him to this office, as one that was thereby ſufficiently qualified to be a Prieſt that might prevaile; and yet in theſe verſes he further adds, that though he was a Son, (and in that reſpect a Prieſt perfect enough) yet he was to be *obedient* alſo, and thereby yet to become in a further reſpect a perfect Highprieſt alſo, even in reſpect of ſervice done, and obedience performed. And ſo ſhews that he comes to have a further perfection and power of prevailing in his Prieſtly office added to that relation of Sonſhip, ſpoken of *ver.* 5. And therefore it follows, that he *being thus become perfect*, namely, through his obedience, *he became Author of eternall ſalvation unto all them that obey him, called of God an High prieſt for ever, &c.* That therefore which makes him yet more potent, (that he may be ſure to prevaile) is his obedience, and ſervice done; and this alone alſo were enough to carry any thing. And both theſe conſiderations of his Sonne-ſhip and obedience, as giving an efficacie to his Interceſſion, you have alſo in that *Heb.* 7. from *ver.* 26. to 28. he had ſpoken of the power of Interceſſion, *ver.* 24. 25. how he was *able to ſave to the utmoſt*; and then in the following *ver.* he ſhews the ground of it, firſt in his fore-paſt *obedience, ver.* 26. 1. *Active, For ſuch a High prieſt became us, who was* [*holy, harmleſſe, undefiled.*] And ſuch a Prieſt he was, and therefore able thus to ſave by his Interceſſion: For ſuch an one who was holy, harmleſſe, and no guile found in *his mouth*, what requeſts come out of ſuch lips, muſt needs be accepted. Then 2. he mentions his *Paſſive obedience, ver* 27. *He offered up himſelfe once*, and thereby made ſo full a ſatisfaction, as he needed not to doe it but once; and in the ſtrength of both theſe he intercedes: for to that purpoſe doth the mention of both theſe there come in. And then he addes that other which we before inſiſted on, that he is *the Sonne*, which follows in the next words, *ver.* 28. And accordingly you ſhall finde Chriſt himſelfe urging this his obedience, as the foundation of all thoſe his ſuits and requeſts for us that follow after. So in that laſt prayer, *John* 17. (which is as it were a pattern or inſtance of his Interceſſion for us in Heaven) *I have glorified thee on earth, I have finiſhed the worke thou gaveſt me: ver.* 4. And whereas two things may be diſtinctly conſidered, in that his *obedience*. 1. The *worth* of it, as a *price* in the valuation of *Juſtice* it ſelfe; 2. The *deſert* of *favour* and grace with God; which ſuch an obedience and ſervice done for his ſake, might in a way of kindneſſe expect to find at his hands: you may for your comfort conſider, that beſides what the worth of it as a price, which I ſhall urge in the next Chapter, might exact of juſtice it ſelfe between two ſtrangers (as we uſe to ſay) he having well payed for all that he askes; he hath moreover deſerved thus much grace and favour with his Father, in that this obedience was done for his ſake and at his requeſt; and this it calls for even in way of remuneration and requitall as of one kindneſſe with the like: That therefore his Father ſhould hear him in all the requeſts that ever he ſhould make, yea ſo tranſcendent was the obedience which he did to his Father, in giving himſelfe to death at his requeſt, (and it was done at Gods ſole entreaty, *Loe I come to doe thy will*) as he can never out-ask the merit of this his ſervice. And (which may yet further encourage us herein) he hath nothing at all left to ask for himſelfe ſimply, for he hath need of nothing. So that all his favour remaines entire, for to be laid forth for ſinners, and employed for them: and then adde this thereto, that all he can ask for them, is leſſe, yea far leſſe then the ſervice which he hath done to God comes to; our lives, and pardon, and ſalvation, theſe are not enough; they are too ſmall a requitall. So that beſides his *naturall* grace, and intereſt which he hath with his Father, as he is his Sonne, (which can never be leſſened) this his *acquired* favour by his *obedience* muſt needs make him prevaile, ſeeing it can never be acquited to the full. Some Divines put ſo much efficacy in this, that they ſay, Chriſts very being in Heaven, who once did this ſervice, and ſo putting God in minde of it by his very preſence, is all that interceſſion, that the Scripture ſpeaks of; ſo ſufficient they think this alone to be.

Two things to be diſtinctly conſidered in his obedience, and both making it prevalent with God.

CHAP.

CHAP. VI.

Secondly, the Prevalencie *of Chriſts Interceſſion, demonſtrated from the* righteouſneſſe *of the cauſe he pleads even in* Juſtice : *how forcible the* cry *of his* blood *is* , *himſelfe* appearing *to* intercede *With it.*

BEſides favour and grace in all theſe reſpects, he can and doth plead *Juſtice* and *righteouſneſſe*, and is able ſo to carry it : ſo you have it 1 *John* 2.1. and 2. *ver. We have an Advocate with the Father* , *Jeſus Chriſt* [*the righteous.*] An Advocate hath place onely in a cauſe of Juſtice, and this Chriſts Advocateſhip is executed by pleading his own ſatisfaction : ſo it followes , *Who is a propitiation for our ſins* ; and can plead his own righteouſneſſe ſo farre, that Juſtice it ſelfe ſhall be fain to ſave the worſt of ſinners. He can turn Iuſtice it ſelfe for them , and handle matters ſo , as Iuſtice ſhall be as forward to ſave them as any other Attribute. So that if God be ſaid to be *righteous in forgiving us our ſins, if We doe but confeſſe them,* (as *Chap.*1. of this 1. *Epiſt.* of *John, ver.* 9.) then much more when *Jeſus Chriſt the righteous* ſhall intercede for the pardon of them, as he addes in the ſecond *ver.* of the enſuing *Chap.* and this if he will be *juſt.* The worſt Caſe he will make a good one ; not with colouring it over , (as cunning Lawyers doe) or extenuating things ; but with pleading that righteouſneſſe, which being put into the oppoſite ballance , ſhall caſt it for thee, be there never ſo many ſinnes weighed againſt it : Yea, and he will be juſt in it too , and carry all by meer righteouſneſſe and equity.

In the explication of this Branch , my purpoſe is not to inſiſt upon the demonſtration of that *All-ſufficient fulneſſe* that is in Chriſts ſatisfaction,ſuch as may in juſtice procure our pardon and ſalvation,(becauſe it will more fitly belong to another Diſcourſe) but I ſhall abſolve this point in hand by two things which are proper to this head of *Interceſſion.*

This explicated.

Firſt,by ſhewing how that there is even in reſpect to Gods Iuſtice a powerfull *voice* of *Interceſsion* attributed unto Chriſts *blood*; and how prevalent that muſt needs be in the eares of the righteous God.

By two conſiderations.

Secondly, eſpecially when Chriſt himſelfe ſhall joyn with that cry and *Interceſsion* of his blood; himſelf in Heaven appearing and interceding in the ſtrength of it.

1. How an Interceſſion and appeale to Gods juſtice is attributed to Chriſts bloud.

For the firſt, the Apoſtle *Heb.*12. 24. doth aſcribe a voice, an appeal, an *Interceſsion* unto the blood of Chriſt in Heaven. *The blood of ſprinkling* (ſayes he) [*ſpeaks*] *better things then the blood of Abel.* He makes Chriſts very blood an Advocate to *ſpeak* for us, though Chriſt himſelfe were ſilent, as he ſayes in another caſe, *Abel, though dead, yet ſpeaketh, Heb.* 11. 4 Many other things are ſaid to *cry* in Scripture, (and I might ſhew how the cry of all other things doe meet in this) but Blood hath the loudeſt cry of all things elſe, in the eares of the Lord of Hoſts, the *Judge* of all the world, as he is in the 23. *ver.* of that 12. *Chap.* ſtiled. Neither hath any *cry* the ear of Gods juſtice more then that of *bloud*; *The voyce of thy brothers bloud* (ſayes God to *Cain*) *cries unto me from the ground, Gen.* 4. 10. Now in that ſpeech of the Apoſtle forecited, is the alluſion made unto the bloud of *Abel*, and the cry thereof: And he illuſtrates the cry of Chriſts bloud *for us*, by the cry of that bloud of *Abel againſt Caine*, it *ſpeakes better things then the bloud of Abel*: And his ſcope therein is by an *Antitheſis* or way of oppoſition, to ſhew, that Chriſts *blood* calls for *greater good* things to be beſtowed on us *for whom* it was ſhed, then *Abels* blood did for *evill* things, and vengeance againſt *Cain*, *by whom* it was ſhed. For look how loud the blood of one innocent cryes for juſtice againſt another that murdered him; ſo loud will the blood of one righteous (who by the appointment and permiſſion of a ſupreme Iudge, hath been condemned for another) cry for his releaſe and non-condemnation, for whom he dyed. And the more righteous he was, who laid down his life for another, the louder ſtill is that cry, for it is made in the ſtrength of all that worth which was in him, whoſe blood was ſhed. Now to ſet forth the power of this cry of Chriſts blood with juſtice, let us compare it with that cry of *Abels* blood in theſe two things, wherein it will be found infinitely to exceed it in force and loudneſſe.

This cry of his bloud, illuſtrated by a twofold compariſon, with the cry of the bloud of *Abel*, in all which it exceeds it.

Firſt, even the blood of the wickedeſt man on earth, if innocently ſhed, doth cry, and hath a power with Iuſtice againſt him who murdered him. Had *Abel* murdered *Cain*, *Cains* blood would have cryed, and called upon Gods Iuſtice againſt *Abel*: but [*Abels blood*] (there is an emphaſis in that) *Abels*, who was a

Saint, and the firſt Martyr in Gods Kalender; and ſo his blood cryes according to the worth that was in him. Now *Precious in the ſight of the Lord is the death of his Saints*; and the blood of one of Them cryes louder then the blood of all Man-kind beſides. Now from this I argue, If the blood of a Saint cryes ſo, what muſt the blood of the *King of Saints* (as Chriſt is called, *Rev.*15.) then doe? If the blood of one member of Chriſts body, what will then the blood of the head, far more worth then that whole body? how doth it fill Heaven and earth with out-cries, untill the promiſed intent of its ſhedding be accompliſht? And (as the Antitheſis carries it) look how the blood of *Abel* cryed for the ruine and condemnation of his brother *Cain*, ſo does Chriſts blood on the contrary for our pardon and non-condemnation; and ſo much the louder, by how much his blood was of more worth then *Abels* was. This was the *blood of God*; ſo *Acts* 20. *Who therefore ſhall condemn?*

But 2. *Chriſts* blood hath in its crie here a further advantage of *Abels blood* attributed to it: For that cryed but from earth, *from the ground*, where it lay ſhed, and that but for an anſwerable earthly puniſhment on *Cain*, as he was a man upon the earth; but Chriſts blood is carried up to Heaven: for as the High-Prieſt carried the blood of the Sacrifices into the Holy of holies, ſo hath Chriſt virtually carryed his blood into Heaven, *Heb.*9. 12. And this is intimated in this place alſo, as by the coherence will appear. For all the other particulars, (of which this is one) whereto he ſayes the Saints are come, they are all in Heaven: *You are come* (ſayes he *ver.* 22.) *to the City of the living God, the Heavenly Hieruſalem, and to an innumerable company of Angels, to the Church of the firſt born who are written in Heaven, and to God the Judge of all, and to the Spirits of juſt men made perfect:* All which things are in Heaven; neither names he any other then ſuch: And then addes [*And to the blood of ſprinkling which ſpeaks, &c.*] as a thing both ſpeaking in Heaven, and beſprinkled from Heaven, yea, wherewith Heaven is all beſprinkled, as the Mercy-ſeat in the Holy of holies was, becauſe ſinners are to come thither. This Blood therefore cries from Heaven, it is next unto God who ſits Iudge there, it cries in his very eares; whereas the cry of blood from the ground is further off, and ſo though the cry thereof may come up to Heaven, yet the blood it ſelfe comes not up thither, as Chriſt already is. *Abels* blood cryed for vengeance to come down from heaven, but Chriſts blood cries us up into Heaven: like to that voyce *Revel.* 11. 12. [*Come up hither:*] So *John* 17. 24. *Where I am, let them be*, for whom this blood was ſhed.

An explication in what ſenſe Chriſts blood is ſaid to cry.

But though this ſpeaking, this voyce, and interceſſion, be attributed to his blood, yet it is but in a Metaphoricall and improper (though reall) ſenſe: as alſo that this blood is in Heaven, is ſpoken, though in a reall, yet not a proper ſenſe. Some Divines of all ſides, both Popiſh and Proteſtant would make the whole work of Interceſſion, to be onely *Metaphoricall*. It is true indeed, the voyce and interceſſion of his blood apart conſidered, is but Metaphoricall, (I grant) and yet reall; ſuch a voyce as thoſe *groanes* are that are attributed to the *Whole creation*, *Rom.* 8. 22. But Interceſſion as an **act** of Chriſt himſelfe, joyned with this voyce of his blood, is moſt properly and truly ſuch.

2. Conſideraon: *Chriſt* himſelfe living and joyning with the cry of his blood, how prevalent it muſt needs be.

Therefore in the ſecond place, adde to this *Chriſts* own interceſſion alſo, which was the ſecond thing propounded, That *Chriſt* by his own Prayers ſeconds this cry of his blood: that not only the blood of Chriſt doth cry, but that Chriſt himſelfe being alive doth joyne with it: how forcible and prevalent muſt all this be ſuppoſed to be? The blood of a man ſlain doth cry, though the man remain dead; even as of *Abel* it is ſaid (though to another purpoſe) *that being dead he yet ſpeaketh*, *Heb.* 11. but Chriſt liveth and appeareth: *Vivit*, *& in cœlum cœlorum venit*; He followes the ſuit, purſues the Hue and cry of his blood himſelfe. His being alive, puts a life into his death. It is not in this as it was in that other, the firſt *Adams* ſinne and diſobedience. *Adam* although he himſelfe had been annihilated when he dyed, yet he having ſet the ſtock of our nature a going in propagation of Children, his ſin would have defiled and condemned them to the end of the world, and the force of it to condemn is neither furthered nor leſſened by his ſubſiſting and being, or his not being: it receives no aſſiſtance from his perſonall life, one way or other. And the reaſon is, becauſe his ſinne condemnes us in a *naturall* and *neceſſary* way: but the death of Chriſt and his blood ſhed, theſe ſaving us in a way of *grace* and *favour* unto Chriſt himſelfe and for his ſake, that very being alive of Chriſt, *that* ſhed this blood, addes an infinite acceptation to it with God, and moves him the more to hear the cry of it, and to regard it. In a matter of favour to be done for the ſake of another man, or in a ſuit or matter of juſtice that concerns another, who is intereſted in it, that mans being *in vivis*, his being alive, puts a life into the cauſe. If *David* would have reſpect to *Jonathan* (when dead) in his children, he would much more if himſelfe had been alive. God made a Covenant with *Abraham*, *Iſaac*, and *Jacob*, to remember their Seed after them; and why? They are alive, and were to live for ever; and though dead, ſhall riſe again. So *Chriſt* reaſoneth from it, *Mat.* 22,23. *I am the God of* Abraham, Iſaac, *and* Jacob: *God is the God of the living*, (ſayes he) *and not of the dead:* and ſo, *though* Abraham *be ignorant of his children* (as the Prophet ſpeaks) and ſhould not intercede for them, yet becauſe *Abrahams* ſoul lives, and is not extinct, (as the Sadduces thought) but ſhall live again at the Reſurrection; therefore God remembers, and reſpects his Covenant with them; for he is a God of the living, and ſo his Covenant holds with them whilſt they live. The old covenant of the firſt Teſtament ran in the names of *Abraham*, *Iſaac*, and *Jacob*, [*The God of Abraham*, *Iſaac*, *and Jacob*] but this new covenaut runs in the name of Chriſt, *The God and Father of our Lord Jeſus Chriſt*; ſo *Eph.* 1. 3. and ſo he becomes our God and our Father in him. And God being thus our Father, becauſe Chriſts Father, and Chriſt (in whoſe name the Covenant runs) being *alive*, and God by Covenant the God of a living, not of a dead Chriſt; This therefore works effectually with him to reſpect his blood and hear the cry of it; and this, though Chriſt were abſent, much more then when he is preſent alſo, and on purpoſe *appeareth in the preſence of God for us*; as it is *Heb.*9. 24. He is alive, and ſo, able to follow his own ſuit, and will be ſure to ſee to it, and to ſecond the cry of his blood, if it ſhould not be heard.

To illuſtrate this by the help of the former compariſon begun; If as *Abels* blood cries, ſo alſo it proves that *Abels* ſoul lives to cry; that both his cauſe cries and himſelfe lives to follow it: So that the cry of *Abels* blood is ſeconded with the cry of *Abels* ſoul that lives, how doubly forcible muſt this needs be? And thus indeed you have it, *Revel.*6.9. Where it is ſaid that [*the ſoules*] *of them which were ſlain for the teſtimony which they held*, [*cryed*] *with a loud voyce, ſaying, How long, O Lord, holy and true, doſt thou not avenge our blood?* Yea, ſee that not onely their blood cryes, but their ſoules live, and live to cry. And it is not ſpoken Metaphorically of their ſoules, but what is truly done by them now in Heaven, it being mentioned to ſhew how and by what God was moved to bring vengeance on the Heatheniſh Empire of *Rome* that had ſhed their bloud. Now not only Chriſts *ſoule* (as theirs) lives to cry, but his whole perſon; for he is *riſen againe*, and lives to intercede for ever. In the *Revel.* 1. *ver.* 18. Chriſt appearing to *Iohn*, when he would ſpeake but one ſpeech that ſhould move all in him, he ſayes but this, *I am he that liveth, and was dead*, and dyed for thee. And whoſe heart doth it not move, to read it with faith? and doth it not move his Father (think you) who was the chiefe cauſe and motioner of his death) to think, *My Sonne* that was dead, and dyed at my requeſt for ſinners, is now alive again, and liveth to intercede, and liveth to *ſee the travaile of his ſoule* fulfilled and ſatisfied? God pronounceth this upon it in that 53. of *Eſay. ver.* 10. *By his knowledge* (or faith in him) *ſhall he juſtifie many*; even as many as he dyed for. *Who then ſhall condemne? Chriſt that was dead is alive, and liveth to intercede.*

CHAP. VIII.

Thirdly, The prevalencie of Chriſts Interceſſion, and of his grace with his Father, demonſtrated from the greatneſſe and abſoluteneſſe of his power, to doe what ever he asks.

3. From the great power over all things, that God the Father hath put into his hands, and therefore will deny him nothing.

A Third demonſtration both of Chriſts greatnes with God, and his power to prevaile for us, is taken from this, that God hath put all power into his hand, to doe what ever he will, hath made him his King to doe what pleaſeth him either in Heaven, Earth, or Hell; yea to doe all that God himſelfe ever meanes to doe, or all that God deſires to doe: And certainly if his Father hath beene ſo gracious to him as to beſtow ſo High and abſolute a ſoveraignty on him, as to accompliſh and effect what ever he meanes to doe, ſurely his purpoſe was never to deny Chriſt any requeſt, that he ſhould after this make: he would never have advanced the Humane nature to that abſoluteneſſe elſe. Thoſe two great Monarchs made great grants and largeſſes, the one to *Eſther*, the other to *Herodias* daughter; but yet they were limited only to the halfe of their Kingdomes: ſo *Mar.* 6. and *Eſt.* 5. 6. and the royall power in their Kingdomes they meant ſtill to retaine and reſerve wholy to themſelves: But God having placed Chriſt on his Throne, bids him aske even to the whole of his Kingdome, for God hath made him a King, ſitting on his Throne with him, not to ſhare halves, but to have all power in heaven and earth; *He hath committed all judgement to the Sonne,* to ſave and condemne whom ever he will; and ſo farre as the Kingdome of God goes, or is extended, he may doe any thing. So *Iohn* 5. 21. *As the Father raiſeth up the dead, ſo the Sonne quickneth whom he will; for as the Father hath life in himſelfe, ſo hath he given to the Sonne to have life in himſelfe, ver.* 26. and hath in like manner *given authority to execute judgement alſo,* as the *Sonne of man,* (namely, of himſelfe) *ver.*27. as he ſaid, *He had given him to have life in himſelf, ver.*26. (not dependently, as we have, but independently) ſo to execute judgement alſo, *ver.* 27. So that Chriſts will is as free, and himſelfe as abſolute a Monarch and King of himſelfe, as God himſelfe is. He indeed hath it not *à ſeipſo* but *in ſeipſo*; not *à ſeipſo* originally, but from his Father; but *in ſeipſo* independently.

Though Chriſt as *King* can command all things, yet to honour his Father he intercedes for what himſelfe commands.

Now then, if he who is King, and may and doth of himſelfe command all that is done, as abſolutely as God himſelfe doth, (I ſpeak in reſpect of the execution of things downward, by ſecond cauſes) if he, over and above, to honour his Father, will ask all that himſelfe hath power to doe, what will not be done? *Qui rogat, & imperare poteſt*; He that can, and doth command what ever he would have done, and it is ſtraight done; if he ſhall ask and intreat, what will not be done? As a King who ſues for Peace, backt with a potent Army which is able to win what he intreats for, muſt needs treat more effectually: So doth Chriſt ſue for every thing, with power to effect it. Remember that he is ſaid here in the Text, firſt to be at Gods right hand; and there to intercede. He treats the ſalvation of ſinners, as a mighty prince treats the giving up ſome Towne to him, which lyes ſeated under a Caſtle of his, which commands that Towne: hee ſtands treating with the Governour, having his Ordnance ready for the battery, and to bring all into ſubjection, as 2 *Cor.* 10. 4. And this is a conſideration that God himſelfe took, in that 2. *Pſal.* when he made him that promiſe, (*Ask and I will give*

That this is a conſideration upon which God denyes him nothing.

give thee) why he made ſo large a grant: He had ſaid before, *ver. 6. I have ſet my King upon my holy hill of Sion,* (which made him (one would think) paſt asking) and above the condition of an Interceſſour. Now God ſayes of him, He is *My King,* not in reſpect of his commanding God, (that were blaſphemie to think) but it is ſpoken in reſpect of commanding all below him. God having ſet him in his Throne, to doe as much as he himſelfe would (or means) to have done, ſayes, He is my King to rule all, not ſo much under me, as for me, and in my ſtead; yet abſolutely, and in himſelfe, *The Father judgeth no man.* Now when the Father had firſt made and conſtituted him thus great a King, then he bids him Ask, to whom he had firſt given this abſolute power to command. We may (without blaſphemie) ſay of this God-man, that God hath (not only not the heart, as being his Father, but) not the power to Croſſe any thing he doth. Thus faſt hath he God unto him. Only he (who in reſpect of this his power is to be honoured as the Father, as *Iohn* 5. 23. yet) to honour his Father, who gave this power originally to him as Mediatour; He is to ask for that which of himſelfe he yet can doe. And therefore (ſayes God) though thou art a King, (ſo *ver. 6.*) and all my Kingdome, even *the utmoſt ends of the earth* are *thine inheritance* by a naturall right, now that thou art my Sonne, (as *verſe* 8.) yet becauſe thou art *my King,* of my appointing, and *I have ſet thee* on the Throne, (as the word is, *ver.6.*) and (*Thou art my Son, and I have begotten thee*) therefore acknowledge my grant in all, *Ask of me, and I will give thee the utmoſt ends of the earth for thy inheritance:* I cannot deny thee, but I would have thee aske; And therefore Chriſt asks. Yet ſtill withall remember, that he asks, who can command the thing to be done: and yet, as he muſt aske ere the thing be done; ſo if he ask it muſt needs be granted. Theſe are the terms between this Father and this Son; who (in a word) had not been ſo great a Father, if he had not had a Son thus great, that himſelfe could not deny what this Son would have done: it is for his owne honour, to have ſuch a Son: So *Iohn* 5.23. *That they might honour the Son, as they honour the Father,* therefore *All judgement is committed to him.* Now then, if he who hath ſo much power, will joyne the force of entreaty with a Father that ſo loves him; if he who is *The Word of his Father,* that commands, creates, and upholds all, as *Heb.* 1. [*He ſpake, and it was done*] if he will become a Word to his Father, and ſpeak a word for us, and aske all that he means to doe; how forcible will ſuch words be?

How forcible Chriſts prayers and interceſſion muſt needs be, by an inference from the prevalencie of ours.

Therefore obſerve Chriſts manner of praying, *John* 17. (which Prayer is a plat-form of Interceſſion in Heaven) *ver.* 24. [*Father I Will*] *that they whom thou haſt given me, be where I am.* He prays like a King, who is in joynt commiſſion with God. If God puts that honour upon our Prayers; that we are ſaid *to have power with God,* as *Jacob, Hoſ.*12.3. that if God be never ſo angry, yet by *taking hold of his ſtrength,* we hold *his hands,* as *Eſay* 27. 5. that God cries out to *Moſes,* like a man whoſe hands are held, *Let me alone, Exod.*32.10. yea that he accounts it as a *command* and a *Mandamus,* ſo he ſtyles it, *Eſay* 45. 11. [*Command yee me*] ſo unable is he to goe againſt it. Then how much more doth Ieſus Chriſts Interceſſion bind Gods hands, and command all in heaven and earth? Therefore *Zac.*1. you have Chriſt, *the Angell of the Covenant,* brought in interceding with the Father for his Church, and he ſpeaks abruptly as one full of complaints, and in an expoſtulating way, [*O Lord of Hoſts, how long, wilt thou not be mercifull to Hieruſalem and the Cities of Iudah?*] and *ver.*13 *Zachary* ſaith that he obſerved, that the *Lord anſwered the Angell with good Words and comfortable.* God was fain to give him good words (as we uſe to ſay) that is, words that might pacifie him as words of comfort to us, ſo good words in reſpect to the Angels complaint. And you may obſerve, how in the anſwer God returnes upon it, (which he bade *Zachary* write) God excuſeth it (as it were) to Chriſt, that his Church had been ſo long and ſo hardly dealt withall; as if beyond his intention, he layes the fault on the inſtruments, *I was but a little diſpleaſed, but they helpt forward the affliction*; *ver.*15. This is ſpoken and carried after the manner of men, to ſhew how tender God is of diſpleaſing Chriſt our Interceſſor: that when Chriſt hath (as it were) been a long while ſilent, and let God alone, and his people have been ill dealt withall; he on the ſuddain in the end intercedes and complaines of it, and it is not only inſtantly redreſſed, but excuſed for times paſt, with *good words, and comfortable words.* Chriſts Father will not diſpleaſe him, nor goe againſt him in any thing.

A farther explication of this demonſtration.

Now that you may ſee a reaſon of this, and have all cavils and exceptions taken away, that may ariſe againſt this; and how that there is an impoſſibility that it ſhould be otherwiſe: know, that this Father and this Sonne, though two Perſons, have yet but one will between them, and but one power between them, (though the Sonne *ad extra* outwardly executes all) *John* 10. 30. (*My Father and I are one*; that is, have but one and the ſame power to ſave you, and one minde and will: So alſo, *John* 5. 19. *the Sonne can doe nothing of himſelfe, but what hee ſees the Father doe, and what ever he doth, the ſame the Father doth alſo*: they conſpire in one, have one power, one will: and then it is no matter though God commit all power to the Sonne, and that the Sonne though he hath all power, muſt ask all of the Father, for to be ſure what ever he asks, the Father hath not power to deny; for they have but one will and power. They are one; ſo as if God deny him, he muſt deny himſelfe, which the Apoſtle tels us hee cannot doe, 2 *Tim.* 2. 13. And ſo in the ſame ſenſe that God is ſaid *not to have power to deny himſelfe*; in the ſame ſenſe it may be ſaid, he hath not power to deny Chriſt what he askes. Therefore God might well make him an abſolute King and betruſt him with all power; and Chriſt might well oblige himſelfe, notwithſtanding this power, to ask all that he means to doe; for they have but one will and one power, ſo as our ſalvation is made ſure by this on all hands. [*I come not to doe my will, but the will of him who ſent me; and his will is, that I ſhall loſe none of all thoſe whom he hath given mee.*] *John* 6. 38, 39. And therefore *who ſhall condemn? It is Chriſt that intercedes.* As *who ſhall reſiſt Gods will?* (as the Apoſtle ſpeaks) ſo who ſhall reſiſt or gain-ſay Chriſts Interceſſion? God himſelfe cannot, no more then he can gain ſay, or deny himſelfe.

CHAP. VIII.

The potencie and prevalencie of Chriſts Interceſſion, demonſtrated from the graciouſneſſe *of the Perſon* with whom *he intercedes, conſidered firſt as he is the* Father *of Chriſt himſelfe.*

The readineſſe in God to hear Chriſt for us.

VVE have ſeen the greatneſſe of the Perſon interceding, and many conſiderations from thence, which may perſwade us of his prevailing for us. Let us now in the next place, conſider the *graciouſneſſe* of the *Perſon, with whom* he intercedes, which the Scripture for our comfort herein doth diſtinctly ſet before us, to the end that in this great matter, our joy and ſecurity may every way be full. Thus in that 1 *Iohn* 2. 1. when for the comfort and ſupport of Beleevers, againſt the evill of the greateſt ſins that can befall them after converſion, the Apoſtle minds them of Chriſts interceſſion in thoſe words, *if any man ſinne we have an advocate, Ieſus Chriſt the righteous:* mentioning therein the power and prevalencie of ſuch an Advocate, through his own *righteouſneſſe:* But yet over and above all this, the more fully to aſſure us of his good ſucceſſe herein for us, he alſo addes, [*An Advocate with the Father*]; He inſinuates and ſuggeſts the relation and gracious diſpoſition of him, upon whoſe ſupreame will our caſe ultimately dependeth, [*The Father*] as affording a new comfort and encouragement, even as great as doth the righteouſneſſe and power of the Perſon interceding. He ſayes not, [*With God onely*] as elſewhere, but [*With the Father.*] And that his words might afford the more full matter of confidence, and be the more comprehenſive, and take in all, he expreſſeth not this relation of God limitedly, as confined to his Fatherhood, either unto Chriſt onely, or us alone: He ſayes not onely [*An Advocate with his Father,*] though that would have given much aſſurance, or [*With your Father,*] though that might afford much boldneſſe; but indefinitely he ſayes [*With the Father,*] as intending to take in both; to aſcertain us of the prevailing efficacie of Chriſts Interceſſion, from both. You have both theſe elſewhere more diſtinctly, and on purpoſe, and *together* mentioned, *Iohn* 20. 17. *I goe to my Father, and your Father*, ſayes Chriſt there: And it was ſpoken after that all his Diſciples had before forſaken him, and *Peter* denyed him; when *Chriſt* himſelf would ſend them the greateſt cordiall that his heart could utter, and wrap up the ſtrongeſt ſublimation of comforts in one pill; What was it? Go tell them, (ſayes he) not ſo much that I have ſatisfied for ſinne, overcome death, or am riſen, but that I *Aſcend:* For in that which Chriſt doth for us being aſcended, lyes the height, the top of our comfort. And whereas he might have ſaid, (and it had been matter of unſpeakable comfort) I aſcend to heaven, and ſo where I am, you ſhall be alſo; yet he chooſeth rather to ſay, [*I aſcend to the Father:*] for that indeed contained the foundation, ſpring, and cauſe of their comfort; even that relation of Gods, [his Fatherhood]

In that he is both the *Father of Chriſt*, and alſo *our Father.*

hood] with which Chriſt was to deal after his aſcending, for them. And becauſe when before his death he had ſpoken of his going to his Father, their hearts had been troubled, *Iohn* 14. 28. they thinking it was for his own preferment onely, (as Chriſts ſpeech there implyes they did) therefore he here diſtinctly addes, *I aſcend to my Father and your Father, to my God and your God.* He had in effect ſpoken as much before, in the words fore-going *Goe tell my Brethren*, but that was onely *implicitely*; therefore more plainly and *explicitely* he ſayes it, for their further comfort [*I goe to my Father, and your Father*:] And conſider, that Chriſt being now newly riſen, and having as yet not ſeen his Diſciples, and being now to ſend a meſſage, his firſt meſſage, a Goſpell of good tidings to them, (and that in a briefe ſentence) by a woman; he chooſeth out this as the firſt word to be ſpoken from him now, when he was come out of the other world, at their firſt hear-ſay of his return, he utters forth at once, the bottome, the depth of all comfort, the ſumme of all joy; then which the Goſpel knows no greater, nor can goe higher: So as if Chriſt ſhould intend now at this day to ſend good news from Heaven to any of you, it would be but this, I am here an Advocate; interceding with my Father, and thy Father. All is ſpoken in that. Even [*He*] could not ſpeak more comfort, who is the God of comfort. Now therefore let us apart conſider theſe two relations, which afford each of them their proper comfort and aſſurance; both that Chriſt is aſcended, and intercedes with *his* own *Father*; and alſo with *Our Father*: and therefore how prevailing muſt this Interceſſion be?

1. That Chriſt intercedes with *his Father.*

Firſt, Chriſt intercedes with his Father, who neither will nor can deny him any thing. To confirm this, you have a double Teſtimony, and of two of the greateſt witneſſes in Heaven: both a Teſtimony of *Chriſts* own, whilſt he was on Earth; and Gods own word alſo declared, ſince Chriſt came to Heaven. The 1. in the 11. of *John*, whilſt Chriſt was here on earth, and had not as then fully performed that great ſervice which he was to finiſh; which ſince he having done, it muſt needs ingratiate him the more with God his Father. When *Lazarus* was now foure dayes dead, *Martha*, to move Chriſt to pitty her, firſt tels him, that if he had been there before her brother dyed, that then he had not dyed: and then (as having ſpoke too little) ſhee addes, yea thou canſt (if thou pleaſeſt) remedy it yet. *But I know* (ſayes ſhee, *ver.22.*) *that even now* (though he be ſo long dead) *what ever thou wilt aske of God, God will give it thee.* Here was her confidence in Chriſts Interceſſion, though this were a greater work then ever yet CHRIST had done any. And Chriſt ſeeing her faith in this, he confirms her ſpeech when he came to raiſe him, and takes a ſolemn occaſion to declare, that God had never denyed him any requeſt that he had ever put up to him, firſt thanking God particularly that he had heard him in this, *ver.*41. *Father, I thank thee, that thou haſt heard me:* He had (it ſeems) prayed for the thing at her entreaty; and now, before the thing was done, he (being aſſured his prayer was heard) gives thanks; ſo confident was he of his being heard. And then ſecondly, ſhews upon what this his confidence at this time was grounded, his conſtant experience that God had never denyed him any requeſt; for it followes, *ver.*42. *And I know that thou heareſt me alwayes*, (and therefore was ſo bold, as to expreſſe my confidence in this, before the thing was done) *but becauſe of them who ſtood by, I ſaid it.* As if he had ſaid, Though I gave this publick thanks for being heard only in this one miracle, and at no time the like ſo publickly; yet this is no new thing, but thus it hath been alwayes hitherto, in all the miracles I have wrought, and requeſts I have put up, which made me ſo to give thanks before-hand: and this is not the firſt time that God hath heard me thus; which I ſpeak, that they might beleeve. Thus he was never denyed on earth, from the firſt to the laſt. For this was one of his greateſt miracles, and reſerved unto the laſt, even a few dayes before his crucifying.

And now he hath performed the ſervice deſigned him, and is come to heaven, let us ſecondly hear God himſelfe ſpeak, what he means to doe for him. You heard before, when he came firſt to heaven, what God ſaid to him, and how he welcommed him with a [*Sit thou on my right hand till I make thine enemies thy footſtool:*] And before Chriſt opened his mouth to ſpeak a word, by way of any requeſt to God, (which was the office that he was now to execute) God himſelfe prevented him, and added, [*Thou art my Sonne, this day have I begotten thee: Ask of me, and I will give thee, Pſal.* 2. *ver.* 8.] He ſpeaks it at Chriſts firſt comming up to heaven, when he had *his King on his holy hill*, as *ver.6.* Chriſt was new glorified, which was as a new begetting to him, *To day* *have I begotten thee:* And this is, as if he had ſaid, I know you will ask me now for all that you have dyed for; and this I promiſe you before-hand, before you ſpeak a word, or make any requeſt unto me, you ſhall ask nothing but it ſhall be granted; and this I ſpeak once for all, as a boon and a grace granted you upon your birth-day, as the ſolemneſt celebration of it, (for ſuch was his Reſurrection, and Aſcenſion, and ſitting at Gods right hand) *This day have I begotten thee; Ask of mee and I will give thee.* So full of joy was his Fathers heart, that he had his Sonne in Heaven with him, whom he had begotten from everlaſting, and ordained *to this glory*, who was lately dead, and in a manner loſt, and therefore now (as it were) new begotten. Gods heart was ſo full, that he could not hold from expreſſing it in the largeſt favours and grants. And whereas Kings upon their own birth-dayes, uſe to grant ſuch favours to their favourites: So *Herod* on his birth-day to the Daughter of *Herodias*, promiſed with an oath to give her whatſoever ſhee would aske, *Mat.* 14. 7. God himſelfe having no birth-day, nor being of himſelfe capable of it, yet having a Sonne who had, he honours him with that grace upon that day; and if *Q. Eſter* (a Subject, yea, a ſlave, in her originall condition) was ſo prevalent for the *Iewes* her People and Nation, when their caſe was deſperate, and when there was an irrevocable decree paſt (and that not to be altered) for their ruine and deſtruction, then what will not Chriſt (ſo great a Sonne, even equall with his Father) prevaile for; with his Father, for his brethren? be their caſe, for the time paſt, never ſo deſperate, be there never ſo many threatnings gone out againſt them, never ſo many Preſidents and examples of men condemned before for the like ſins, and in the like caſe, yet Chriſt can prevail againſt them all.

CHAP. IX.

The potencie of Chriſts Interceſſion, demonſtrated, in that he intercedes with God, who is Our Father. *How Gods heart is as much inclined to heare Chriſt for us, as Chriſts is to intercede.*

SEcondly, Chriſt is an advocate for us with *Our Father:* You may perhaps think there is little in that; but Chriſt puts much upon it: yea ſo much, as if that God would however grant all that Chriſt himſelfe means to ask, whether Chriſt asked it or no. This you have expreſly in *Iohn* 16. 26, 27. *At that day* (ſayes Chriſt) *you ſhall ask in my name, and I ſay not to you, that I will pray the Father for you; for the Father himſelfe loveth you.* To open this place, where he ſayes [*at that day;*] The day he meanes through this whole Chapter, is that time when the holy Ghoſt ſhould be ſhed upon them: for throughout his diſcourſe, he ſtill ſpeaks of the fruits of his Aſcenſion; and of giving the Comforter, which was done upon his Aſcending, and was the firſt fruits of his Prieſtly office in Heaven. Thus *Peter* informes us, *Act.* 2. 33. *He being* (ſayes he) *exalted by the right hand of God, and having received* (namely by asking, *Ask and I will give thee*) *of the Father the promiſe of the holy Ghoſt, he hath ſhed forth this, which you now ſee and heare.* Now of that time, when he ſhall be in Heaven, he ſayes, *I ſay not that I will pray for you:* which is not meant, that Chriſt prays not for us in heaven, but rather thoſe very words are the higheſt intimation, that he would and doth pray for us, that can be. When men would moſt ſtrongly intimate their purpoſe of a kindneſſe they mean to doe for one. they uſe to ſay, [I doe not ſay that I love you, or that I will do this or that for you;] which is as much as to ſay, I will ſurely doe it, and do it to purpoſe. But Chriſts ſcope here is, as in the higheſt manner to promiſe them that he would pray for them; ſo withall, further to tell them for their more abundant aſſurance and ſecurity, that beſides their having the benefit of his prayers, *God* himſelf *ſo loves them* of himſelfe, that indeed that alone were enough to obtaine any thing at his hands, which they ſhall but ask in his name; ſo as he needs not pray for them, and yet he will too. But now in caſe that he himſelfe pray for them, and they themſelves in his name, and both unto a Father, who of himſelfe loveth them, and who hath purpoſed to grant all, before either he, or they ſhould ask; what hope muſt there needs be then of a good ſucceſſe? This is both the meaning of this place, and a great truth to be conſidered on by us, to the purpoſe in hand: That it is the meaning of the place, the manner of Chriſts ſpeech implies, [*I ſay not that I will pray the Father for you, for the Father himſelfe loveth you.*] It is ſuch a ſpeech as Chriſt uſed upon a cleane contrary occaſion, *Iohn* 5. 45. *Doe not thinke* (ſayes he) *that I will accuſe you to the Father, there is one who accuſeth you, even Moſes, &c.* He there threatens the obſtinate and accurſed *Phariſees* with condemnation: Never ſtand thinking that it is I (ſayes he) who am your onely enemie and accuſer, that will procure your condemnation, and ſo proſecute the matter againſt you meerely for my owne intreſt; no I ſhall not neede to doe it: though I ſhould not accuſe you, *your owne Moſes in whom you truſt*, he is enough to condemne you, he will doe your errand ſufficiently, you would be ſure to be damned by his words and ſayings; I ſhall not neede to trouble my ſelfe to come in and enter my action againſt you too, *Moſes* and his Law would follow the ſuit, and be enough to condemne you to Hel. So as this ſpeech doth not implie that Chriſt will not at all accuſe them; no, he meanes to bring in his action againſt them too: for he after ſayes, *If he had not ſpoke to them, they had had no ſinne*, and therefore he meant to bring the greateſt accuſation of all. Now in an oppoſite (though parallel) ſpeech here, to comfort his Diſciples, he ſayes [I ſay not that I will pray for you] that God may ſave you, I who your ſelves ſhall ſee will dye for you, I ſay not that I will pray for you, not I. But though I ſpeake this to inſinuate in the higheſt manner, that I will; (for if I ſpend my bloud for you, will I not ſpend my breath for you?) yet the truth is, that the caſe ſo ſtands, that but for Gods own ordination, I ſhould not need to doe it, *for the Father himſelfe loves you:* (that is) the Father of his own motion, and proper good will taken up of himſelf towards you, and not wrought in him by me, doth love you, and beares ſo much love to you, as he can deny you nothing, for he is *your Father* as well as mine. How much more then ſhall you be ſaved, when I ſhall ſtrike in too, and uſe all my intreſt in him for you? Chriſt on purpoſe uſeth this ſpeech, ſo to daſh out of their hearts that conceit, which harboureth in many of ours, who look upon God in the matter of Salvation, as one who is hardly entreated to come off, to ſave ſinners, and with whom Chriſt (through the backwardneſſe of his heart) hath ſo much adoe; and we are apt to think that when he doth come off to pardon, he doth it only and meerly at Chriſts entreaty, and for his ſake, having otherwiſe no innate motion in himſelfe ſufficient to encline his heart to it; but that it is in this tranſaction by Chriſt with him, as a Favourite procures a Pardon for a Traitor, whoſe perſon the King cares not for; only at his Favourites ſuit and requeſt he grants it, which elſe he would never have done. You are deceived, ſayes Chriſt, it is otherwiſe: my Fathers heart is as much towards you, and for your ſalvation, as mine is: Himſelfe, of himſelfe loveth you. And the truth is, that God took up as vaſt a love unto us of himſelfe at firſt, as ever he hath borne us ſince: and all that Chriſt doth for us, is but the expreſſion of that love which was taken up originally in Gods own heart. Thus we finde, that out of that love he gave Chriſt for us: So *Iohn* 3. 16. *God ſo loved the world* (of elect) *that he gave his only begotten Sonne to dye, &c.* Yea, Chriſts death was but a meanes *to commend* or ſet forth *that love* of his unto us: So *Rom.* 5. 8. it was God alſo that did himſelfe give the perſons unto Chriſt, and under-hand ſet him on work to mediate for them: *God was in Chriſt reconciling the World to himſelfe:* He onely uſed Chriſt as his inſtrument to bring it honourably about. *All the bleſſings* he means to give us, he firſt *purpoſed,* and intended in himſelfe: (ſo *Eph.* 1. 3, 5, 9, 11. compared) *out of the good pleaſure of his will,* yet [*in Chriſt*] (as it is added there) as the means through which hee would convey them: yea Chriſt adds not one drop of love to Gods heart; onely draws it out, he brocheth it, and makes it flow forth, whoſe current had otherwiſe beene ſtopt. The truth is, that God ſuborned Chriſt to beg them on our behalfe for an honurable way of carrying it, as alſo to make us prize this favour the more; ſo, as his heart is as ready to give all to us, as Chriſts is to ask, and this out of his pure love to us.

The Interceſſion therefore of Chriſt muſt needs ſpeed, when Gods heart is thus of it ſelfe prepared to us. In *Eſay* 53. 10. it is ſaid, *The pleaſure of the Lord ſhall proſper in his hand:* If our ſalvation be in Chriſts hand, it is in a good hand; but if it be the pleaſure of the Lord too, it muſt needs proſper. It is ſaid of our hearts and prayers, that *He prepareth the heart, and heareth the prayer*; much more therefore when his owne heart is prepared to grant the ſuit, will he eaſily heare it. When one hath a mind to doe a thing, then the leaſt hint procures it of him: So a father having a mind to ſpare his child, he will take any excuſe, any ones mediation, even of a ſervant, a ſtranger, or an enemie, rather then of none. Now when Chriſt ſhall ſpeak for us, and ſpeak Gods owne heart, how prevalent muſt thoſe words needs be? *Davids* ſoule *longing to go forth unto Abſalom*, (2 *Sam.* 13. *ult.*) whom notwithſtanding (for the honour of a Father, and a Kings State-policie, and to ſatisfie the world) he had baniſht the Court for his Treaſon; when *Ioab* perceived it, that *the Kings heart was towards Abſalom*, (*Chap.* 14. 1.) and that the King onely needed one to ſpeak a good word for him, he ſubornes a woman, a ſtranger (no matter whom, for it had beene all one for ſpeeding) with a made tale to come to the King; and you know how eaſily it tooke and prevailed with him, and how glad the Kings heart was of that occaſion: even ſo acceptable it was to him, that *Ioab* could not have done him a greater kindneſſe; and that *Ioab* knew well enough. Thus it is with Gods heart towards us, Chriſt aſſures us of it, and you may believe him in this caſe: For Chriſt might have took all the Honour to himſelfe, and made us beholding to himſelfe alone for all Gods kindneſſe to us; but he deals plainly, and tels us that his Father is as ready as himſelfe; and this he doth for his Fathers honour and our comfort; And therefore it is that, *Ioh.* 17. in that this prayer ſo often cited in this diſcourſe, he pleads our election, *Iohn* 17. 6. *Thine they were, and thou gaveſt them me*; Thou commendedſt them unto me, and badeſt me pray for them, and I doe but commend the ſame to thee againe. In the High-prieſts breſt-plate when he went into the Holy of Holies, were ſet twelve ſtones, on which were written the names of the twelve Tribes: the myſterie of which is this, Chriſt beares us and our names in his Heart, when he goes to God: and moreover, we are Gods jewels precious in his own account and choiſe. So God calls them *Mal.* 3. 17. *Made precious to him out of his love,* So *Iſai.* 43. 4. So that God loves us as jewels choſen by him, but much more when he beholds us ſet and preſented unto him in the breaſt-plate of Chriſts heart and prayer.

To conclude therefore, we have now made both ends of this Text to meet, Gods love, and Chriſts interceſſion. The Apoſtle began with that, *Who ſhall accuſe? it is God that juſtifies*, and he being for us, *Who can be againſt us?* The Father himſelfe loves *us* as he is *our* Father: And then he ends with this, *Chriſt intercedes*, namely, with our Father and his Father, *Who then ſhall condemne?* Who, or what can poſſibly condemne, all theſe things being for us, the leaſt of which were alone enough to ſave us?

Let us now looke round about, and take a full view and proſpect at once, of all thoſe particulars that Chriſt hath done and doth for us, and their ſeverall and joynt *influence* which they have into our ſalvation.

1. In that Chriſt *dyed*, it aſſures us of a perfect *price* payed for, and a *right* to eternall life thereby acquired.

2. In that he *roſe againe* as a Common perſon, this aſſures us yet further, that there is a formall, *legall*, and irrevocable *act* of *Juſtification* of us paſſed and enrolled in that Court of Heaven betweene Chriſt and God: and that in his being then juſtified, we were alſo juſtified in him, ſo that thereby our juſtification is made paſt recalling.

3. Chriſts *Aſcenſion into Heaven,* is a further act of his taking *poſſeſſion* of *Heaven* for us, he then formally entring upon that our right in our ſtead; and ſo is a further confirmation of our ſalvation to us. But ſtill we in our own peſons are not yet ſaved, this being but done to us as we are repreſentatively in Chriſt as our Head.

4. Therefore he *ſits at Gods right hand*, which imports his being armed and inveſted with *all power in Heaven and Earth to give* and apply *eternall life* to us.

5. And laſt of all there remaines *Interceſſion* to *finiſh* and *compleat* our ſalvation; to *doe* the thing, even to *ſave* us. And as Chriſts *Death* and *Reſurrection* were to procure our *Juſtification:* ſo *his ſitting at Gods right hand* and *Interceſſion* are to procure *ſalvation*; and by faith we may ſee it done, and behold our ſoules not onely ſitting in heaven, as in Chriſt a common perſon ſitting there in our right; as an evidence that we ſhall come

thither: but alſo through Chriſts *Interceſſion* begun we may ſee our ſelves actually poſſeſſed of heaven. And there I will leave all you that are beleevers by faith poſſeſſed of it, and ſolacing your ſoules in it, and doe you fear condemnation if you can.

CHAP. X.

The uſe of all: Containing ſome Encouragements for weak Beleevers, from Chriſts Interceſſion, *out of* Heb. 7. 25.

NOw for a Concluſion of this Diſcourſe I will adde a briefe Uſe of *Encouragement*; and this, ſuited to the loweſt Faith of the weakeſt Beleever, who cannot put forth any act of Aſſurance, and is likewiſe diſcouraged from comming in unto Chriſt. And I ſhall confine my ſelfe onely unto what thoſe moſt comfortable words (as any in the book of God) doe hold forth, which the Apoſtle hath uttered concerning Chriſts Interceſſion (the Point in hand;) [*Wherefore he is able to ſave to the utmoſt, thoſe that come to God by him: ſeeing he ever liveth to make Interceſſion for them.*] words which I have had the moſt recourſe unto in this Doctrinall part, of any other, as moſt tending to the clearing of many things about *Interceſſion*: And which I would alſo commend to, and leave with poore Beleevers to have recourſe unto for their comfort, as a ſufficient Abundary of *Conſolation* unto their Souls, and as a *Catholicon* or univerſall Cordiall againſt all faintings and miſgivings of ſpirit whatſoever.

In the words obſerve,

1. A *Definition of Faith* by the loweſt acts of it, for the comfort of weak Chriſtians:

2. *Encouragements* unto ſuch a *Faith*, oppoſite to all miſgivings and diſcouragements, whatſoever.

1. A Definition of Faith; and ſuch, as will ſuit the weakeſt Beleever. *It is a comming unto God by Chriſt for Salvation.*

1. It is [*a comming*] to be ſaved. Let not the want of *Aſſurance* that God will ſave thee, or that Chriſt is thine, diſcourage thee, if thou haſt but a heart to *Come* to God by Chriſt to be ſaved, though thou knoweſt not whether he will yet ſave thee, or no. Remember that the Beleevers of the New Teſtament are here deſcribed to be [*commers*] to God by Chriſt; Such as *goe out*

of themſelves and reſt in nothing in themſelves, doe *come* unto God through Chriſt for Salvation, though with trembling.

2. It is a Comming [*unto God.*] For he is the ultimate object of our Faith, and the perſon with whom we have to doe in beleeving, and from whom we are to receive Salvation, if ever we obtain it.

3. It is a Comming unto God [*by Chriſt:*] which phraſe is uſed in this Epiſtle in an alluſion to the worſhippers of the Old Teſtament; who when they had ſinned, were directed to goe to God by *a Prieſt*, who with a Sacrifice made an Atonement for them. Now Chriſt is the great and true High-Prieſt, *by whom we have acceſſe to the Father*; 2 *Epheſ.* 18. The word is προσαγωγὴν, *a leading by the hand.* Doſt thou not know how to appear before God, or to come to him? come firſt to Chriſt, and he will take thee by the hand, and goe along with thee, and lead thee to His Father.

4. It is a comming unto God by Chriſt [*for Salvation.*] Many a poor ſoule is apt to think that in comming to God by Faith it muſt not aim at it ſelfe, or its own Salvation: yes, it may, for that is here made the errand or buſineſſe which faith hath with God in comming to him; or which it comes for, and this is ſecretly couched in theſe words: for the Apoſtle ſpeaking of the very aime of the heart in comming, he therefore on purpoſe mentions Chriſts ability to *ſave*, [He is able *to ſave.*]

Secondly, Here are many encouragements to ſuch a *Faith* as is not yet grown up unto aſſurance of Salvation.

1. Here is the moſt ſuitable object propounded unto it, namely, *Chriſt as interceding*; which work of Interceſſion becauſe it remaines for Chriſt as *yet to doe* for a ſoule that is to be ſaved, and which he is every day *a doing* for us; therefore it is more peculiarly fitted unto a *Recumbent faith.* For when ſuch a ſoul comes and *caſts it ſelf* upon *Chriſt*, *That* thing in *Chriſt* which muſt needs moſt ſuit that kind of act, is that which is yet *to be done* by Chriſt for that ſoule. Now for that ſoule to *come* to Chriſt to die for it, and offer up himſelf a Sacrifice, (as Sinners did uſe to come to the High-Prieſt to ſacrifice for them) this were bootleſſe, for (as it is *ver.* 27.) he hath at *once done that* already. And as for what is already *paſt* and *done*, ſuch a beleevers faith is oftentimes exceedingly puz-

led, what manner of act to put forth towards Chriſt about it: as (for example) when it is about to come unto God, and it heares of an *Election* of ſome unto ſalvation from all eternity made by him; becauſe this is an act already paſt by God, the ſoule knowes it to be in vaine to caſt it ſelfe upon God for Election, or to come unto him to elect and chooſe it ſelfe. And ſo in like manner, when the ſoule looks upon *Chriſts Death*, becauſe it is done and paſt, it knows not how to take it in beleeving, when it wanteth aſſurance that Chriſt dyed for it, (though it ſhould come to Chriſt to be ſaved by vertue of his *death.)* But there is this one work that remains ſtill to be done by him for us, and which he is daily a doing; and that is, *Interceding*, for *he lives ever to Intercede*, or to *pray* for us in the ſtrength and merit of that his Sacrifice once offered up. This therefore is more directly and peculiarly fitted unto a *Faith* of *Recumbency*, or, of *Comming unto Chriſt:* the proper act of ſuch a Faith (as it is diſtinguiſhed from *Faith of Aſſurance)* being *a caſting ones ſelfe upon Chriſt for ſome thing it would have done or wrought for one.* Hence Interceſſion becomes a fit object for the aime and errand of ſuch a Faith, in this its comming to Chriſt as alſo [*to be ſaved*] is, it being a thing yet to be wrought and accompliſht for me by Chriſt, is therefore a fit mark for ſuch a Faith to levell at in its comming to Chriſt. Thoſe Acts of God and Chriſt which are paſt, *Faith of Aſſurance* doth more eaſily comply with: ſuch a Faith takes in with comfort that Chriſt hath *died* for me, and *riſen* again, and doth now *Intercede* for me, and ſo I ſhall certainly be ſaved: but ſo cannot this weak faith doe. Come thou therefore unto Chriſt, as to ſave thee through his Death paſt, and by the merit of it, ſo for the preſent, and for the time to come, to take thy Cauſe in hand, and to *Intercede* for thee: it is a great releefe unto ſuch a Faith (as cannot put forth Acts of Aſſurance, that what hath been done by Chriſt hath been done for it) that God hath left Chriſt this work yet to doe for us. So as the Interceſſion of Chriſt may afford matter to ſuch a Faith to throw it ſelfe upon Chriſt, to performe it for us, and it may ſet awork to doe it.

2. Now if ſuch a ſoule ask, But will Chriſt upon my comming to him for ſalvation, be ſet awork to intercede for me, and undertake my cauſe?

I anſwer it out of thoſe words [*Hee lives to intercede for them who come to God by him*] Hee lives on purpoſe to performe this work; it is the end of his living, the buſineſſe of his life. And as he received a commandement to dye, and it was the end of his life on earth; ſo he hath received a command to intercede, and to be a common High-Prieſt for all that come to God by him. God hath appointed him to this work by an oath, *He ſware, and would not repent, Thou ſhalt be a Prieſt for ever, after the order of Melchiſedech:* and this is the end of his life in heaven. That as in the Old Law the High-Prieſt (Chriſts type in this) *ought to offer up the ſacrifice* of every one that came unto God by him, (as *Heb.*5.5.) in like manner Chriſt; for it is *his calling,* (as you have it, *ver.6.*) Otherwiſe, as that woman ſaid to *Philip*, when ſhe came to him for juſtice, and he put her off. *Then ceaſe* (ſayes ſhe) *to be a King:* So if Chriſt ſhould deny any ſuch ſoule to take its cauſe in hand, he muſt then *ceaſe to be a Prieſt*, *He lives to intercede: He is a Prieſt called by God, as was Aaron, ver. 6.* Wherefore he *ought* to doe it, in that it is his *office.*

3. And if thy ſoule yet feareth the difficulty of its own particular caſe, in reſpect of the greatneſſe of thy ſinnes, and the circumſtances thereof, or any conſideration whatſoever which to thy view doth make thy ſalvation an hard ſuit to obtain: the Apoſtle therefore further addes, *(Hee is able to ſave to the utmoſt)* (what ever thy cauſe be) and this, through this his Interceſſion. That ſame word [*to the utmoſt*] is a good word, and well nB put in for our comfort. Conſider it therefore, for it is a reaching word, and extends it ſelfe ſo farre, that thou canſt not look beyond it. Let thy ſoule be ſet upon the higheſt mount that ever any creature was yet ſet upon, and that is enlarged to take in and view the moſt ſpacious proſpect both of ſin and miſery, and difficulties of being ſaved, that ever yet any poor humbled ſoule did caſt within it ſelfe: yea joyne to theſe all the objections and hinderances of thy ſalvation that the heart of man can ſuppoſe or invent againſt it ſelfe: lift up thy eyes and look to the *utmoſt* thou canſt ſee, and Chriſt by his Interceſſion is able to ſave thee beyond the Horizon and furtheſt compaſſe of thy thoughts, even *to the utmoſt* and worſt caſe the heart of man can ſuppoſe. It is not thy having *laine long* in Sinne, *long* under *terrours* and *deſpairs,*

or having ſinned *often* after many enlightnings, that can hinder thee from being ſaved by Chriſt. Doe but remember this ſame word [*to the utmoſt,*] and then put in what exceptions thou wilt or canſt, lay all the barres in thy way that are imaginable; yet know thou that the gates of Hell *ſhall not prevaile againſt thee.*

4. Againe, conſider but what it is *that* Chriſt, who hath by his death done enough to ſave thee, doth yet further for thee in Heaven. If thou thoughteſt thou hadſt all the Saints in Heaven and Earth jointly concurring in promoving thy ſalvation, and competitours unto God in inſtant and inceſſant requeſts and prayers to ſave thee; how wouldeſt thou be encouraged? (ſhall I tell thee?) one word out of Chriſts mouth (who is the *King of Saints*) will doe more then all in heaven and earth can do: and what is there then which wee may not hope to obtaine through his Interceſſion?

And wouldeſt thou know whether he hath undertaken thy cauſe, and begun to intercede for thee? In a word, Hath he put his ſpirit into thy heart, and ſet thy owne heart on worke to make inceſſant Interceſſions for thy ſelfe *With groans unutterable?* (as the Apoſtle hath it, *Rom.* 8.) 26 This is the Eccho of Chriſts Interceſſion for thee in Heaven.

5. (And laſtly) If ſuch a ſoule ſhall further object, But will he not give over ſuing for me? may I not be caſt out of his prayers through my unbeliefe? Let it here be conſidered, that he lives [*ever*] to intercede: And therefore if he once undertake thy cauſe, and getteth thee into his prayers, he will never leave thee out night nor day. He Intercedeth ever, till he hath accompliſht and finiſhed thy ſalvation. Men have been caſt out of good and holy mens prayers, as *Saul* out of *Samuels*, and the People of *Iſrael* out of *Jeremies*; but never out of Chriſts prayers; the *ſmoake of his Incenſe aſcends for ever*, and he will intercede to the utmoſt, till he hath ſaved thee to the utmoſt. Hee will never give over, but will lie in the duſt for thee, or he will perfect and procure thy *Salvation.*

Onely whileſt I am thus raiſing up your faith to him upon the work of his Interceſſion for us; let me ſpeake a word to you for him, ſo to ſtirre up your love to him, upon the conſideration of this his Interceſſion alſo. You ſee you have the whole life of Chriſt firſt and laſt, both here and in heaven laid out for you: He had not come to earth but for you: he had no other buſineſſe here; *Unto us a Sonne is borne.* And (to be ſure) he had not dyed but *for you: (for us a Son was given)* and when he *roſe,* it was *for your juſtification:* And now he is gone to heaven, he *lives* but *to intercede* for you. He makes your ſalvation his conſtant calling. O therefore let us live wholly unto him, for he hath, and doth live wholly unto us. You have his whole time among you; and if he were your ſervant, you could deſire no more. There was much of your time loſt before you began to live to him: but there hath been no moment of his time which he hath not lived to, and improved for you. Nor are you able *ever* to live for him, but onely in this life, for hereafter you ſhall live with him, and be glorified of him. I conclude all with that of the Apoſtle, *The love of Chriſt* it ſhould *conſtraine* us, becauſe we cannot but *judge* this to be the moſt equall, that *they which live ſhould not henceforth live unto themſelves, but unto him who dyed for them, and roſe againe*; and (out of the Text I alſo adde) *ſits at Gods right hand*; yea, and there *lives for ever to make Interceſſion for us.*

UMI

THE HEART OF CHRIST IN HEAVEN, *Towards* SINNERS on Earth.

OR,

A TREATISE

DEMONSTRATING

The gracious Diſpoſition and tender
Affection of *Chriſt* in his Humane Nature now in
Glory, unto his Members under all ſorts of
Infirmities, either of *Sin* or *Miſery*.

By THO: GOODVVIN, *B. D.*

⁂

LONDON,
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UMI

UMI

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THE

THE HEART OF CHRIST IN HEAVEN, TO Sinners on Earth.

I. PART.

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Having ſet forth our Lord and Saviour JESUS CHRIST in all thoſe great and moſt ſolemn actions of his, his *Obedience* unto *death*, his *Reſurrection*, *Aſcenſion into heaven*, his *ſitting at Gods right hand*, and *Interceſſion* for us, (which of all the other hath bin more largely inſiſted on) I ſhall now annexe (as next in order, & homogeneall thereunto) this Diſcourſe that follows, which layes open *The HEART* of Chriſt, as now he is in heaven, ſitting at Gods right hand, and interceding for us; *How* it is *affected*, & *graciouſly diſpoſed* towards ſinners on earth that doe come to him; how willing to receive them; how ready to entertain them; how tender to pity them in all their infirmities, both ſinnes and miſeries. The ſcope and uſe whereof will be this, To hearten and encourage Beleevers to come more boldly unto the Throne of Grace, unto ſuch a Saviour and High-Prieſt, when they ſhall know how ſweetly and tenderly his heart (though he is now in his glory) is inclined towards them; and ſo to remove that great ſtone of ſtumbling which we meet with, (and yet lyeth unſeen) in the thoughts of men in the way to faith, that Chriſt being now abſent, and withall exalted to ſo high and infinite a diſtance of glory, as to *ſit at Gods right hand*, &c. they therefore cannot tell how to come to treat with him about their ſalvation ſo freely, and with that hopefulneſſe to obtain, as thoſe poor ſinners did, who were here on earth with him: Had our lot been (think they) but to have converſed with him, (in the dayes of his fleſh) as *Mary*, and *Peter*, and his other Diſciples did here below, we could have thought to have been bold with him, and to have had any thing at his hands; For they beheld him afore them, a man like unto themſelves, and he was full of meekneſſe, and gentleneſſe, he being then himſelf made ſin, and ſenſible of all ſorts of miſeries; but now he is gone into a farre Countrey, and hath put on glory and immortality, and how his heart may be altered thereby we know not. The drift of this Diſcourſe is therefore to aſcertain poor ſoules, that his *Heart* (in reſpect of pity and compaſſion) remains the ſame it was on earth; that he intercedes there with the ſame heart he did here below; and that he is as meek, as gentle, as eaſie to be entreated, as tender in his bowels; ſo that they may deal with him as fairly about the great matter of their ſalvation, and as hopefully, and upon as eaſie terms obtain it of him, as they might if they had been on earth with him, and be as familiar with him in all their needs: Then which nothing can be more for the comfort and encouragement of thoſe, who have given over all other lives but that of faith, and whoſe ſoules purſue after ſtrong and entire communion with their Saviour Chriſt.

Now the *Demonſtrations* that may help our faith in this, I reduce to two Heads: The firſt more *extrinſecall* and outward; The ſecond more *intrinſecall* and inward: The one ſhewing the *ὅτι* of it, *that it is ſo*; the other the *διότι*, the reaſons and grounds *why* it muſt needs be *ſo*.

Firſt, for thoſe *Extrinſecall Demonſtrations*, (as I call them) they are taken from ſeverall paſſages and carriages of his, in all thoſe ſeverall conditions of his; namely, at his laſt *Fare-well* afore his *Death*, his *Reſurrection*, *Aſcenſion*, and now he is *ſitting at Gods right hand*. I ſhall lead you through all the ſame Heads which I have gone over in the former Treatiſe, (though to another purpoſe) and take ſuch obſervations from his ſpeeches and carriages, in all thoſe ſtates he went through, as ſhall tend directly to perſwade our hearts of the point in hand, namely this, that now *he is in heaven*, his heart remains as graciouſly inclined to ſinners that come to him, as ever on earth. And for a Ground or Introduction to theſe firſt ſort of *Demonſtrations*, I ſhall take this Scripture that follows; as for thoſe other, another Scripture, as proper to that part of this Diſcourſe.

IOHN

JOHN 13. 1.

—*When Ieſus knew that his houre was come, that he ſhould depart out of this world unto the Father,* ***HAVING LOVED HIS OWNE, HEE LOVED THEM TO THE END:*** (or) *for ever.*

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§. I.

Demonſtrations from Chriſts laſt Farewell to his Diſciples.

IT was long before that Chriſt did break his mind to his Diſciples, that he was to leave them, and to goe away to heaven from them, (for *John* 16. 4. he ſayes, he had forborne *to tell it them from the beginning:*) But when he begins to acquaint them with it, he then at once leaves with them an abundance of his heart, and that not onely how it ſtood towards them, and what it was at the preſent, but what it would be when he ſhould be in his glory. Let us (to this end) but briefly peruſe his laſt carriage, and his Sermon at his laſt Supper which he did eat with them, as it is on purpoſe penned and recorded by the Evangeliſt *John*; and we ſhall find this to be the drift of thoſe long Diſcourſes of Chriſts, from the 13. to the 18. *Chap.* I will not make a Comment on them, but onely briefly take up ſuch ſhort obſervations, as doe more ſpecially hold forth this thing in hand.

Theſe words which I have prefixed as the Text, are the Preface unto all that his Diſcourſe that follows, (namely, unto that waſhing of his Diſciples feet, and his ſucceeding Sermon) which accordingly doe ſhew the argument and ſumme of all. The Preface is this, [*Before the Feaſt of the Paſſeover, when Ieſus*

1. Demonſtration, from his carriage at his laſt fare-well.

knew that his houre was come, that he ſhould depart out of this World unto the Father, having loved his owne which were in the world; he loved them unto the end. And ſupper being ended,——Ieſus knowing that the Father had given all things into his hands, and that he was come from God, and went to God, he then waſhed his Diſciples feet.] Now this Preface was prefixed by the Evangeliſt, on purpoſe to ſet open a window into Chriſts heart, to ſhew what it was then at his departure, and ſo withall to give a light into, and put a gloſſe and interpretation upon all that follows: The ſcope whereof is to ſhew what his affections would be to them in heaven; He tels us what Chriſts *thoughts* were then, and what was his *heart* amidſt thoſe thoughts, (both which occaſioned all that ſucceeds.)

1. He premiſeth what was in Chriſts thoughts and his meditation: He began deeply to conſider, both that he was to depart out of this world, (*Ieſus knew, &c.* (ſayes the Text) that is, was then thinking of it) *that he ſhould depart unto the Father*, and how that then he ſhould ſhortly be inſtalled into that glory which was due unto him; ſo it followes, *ver.* 3. *Ieſus knowing* (that is, was then actually taking into his mind) *that the Father had given all things into his hands*, that is, that all power in heaven and earth was his, ſo ſoone as he ſhould ſet footing in heaven; then in the midſt of theſe thoughts he tells us, he went and waſhed his Diſciples feet, (after he had firſt conſidered whither he was to goe, and there, what he was to be.)

But ſecondly, what was Chriſts *Heart* moſt upon, in the midſt of all theſe elevated meditations? Not upon his owne glory ſo much, (though it is told us that he conſidered that, thereby the more to ſet out his love unto us) but upon theſe thoughts his *Heart* ran out in love towards, and was ſet upon *his owne, Having loved his owne*, ſayes the 1. *ver.* [τοὺς ἰδίους, *his owne*] (a word denoting the greateſt nearneſſe, dearneſſe, and intimateneſſe founded upon propriety:) The Elect are Chriſts owne, a piece of himſelfe, not [τὰ ἴδια] as goods, (*Iohn* 1. 11. *He came unto* [*his owne,*] *and* [*his owne*] *received him not*; [τὰ ἴδια] (the word ſhews that he reckons them *his owne* but as goods, not as perſons) but he calls theſe here τοὺς ἰδίους, his owne by a nearer propriety, that is, his owne *children*, his owne *members*, his owne *wife*, his owne *fleſh*: and he conſiders, that though he was to goe out of the world, yet they were to be in the world; and therefore it is on purpoſe added, *Which were in the world,* that is, to remaine in this world. Hee had others of his own who were in that world unto which he was going, even the *ſpirits of juſt men made perfect* (whom as yet he had never ſeene.) One would think, that when he was meditating upon his going out of this world, his heart ſhould be all upon *Abraham,* his *Iſaacs,* and his *Iacobs,* whom he was going to; no, he takes more care for his own, who were to remaine here in this world, a *world* wherein there is much *evill,* (as himſelfe ſayes, *Iohn* 17. 15.) both of ſinne and miſerie, and with which, themſelves whilſt in it, could not but be defiled and vexed. This is it which draws out his bowels towards them, even at that time when his heart was full of the thoughts of his own glory: *having loved his own, he loved them unto the end.* Which is ſpoken, to ſhew the conſtancie of his love, and what it would be when Chriſt ſhould be in his glory. [*To the end*] that is, to the *perfection* of it, εἰς τελείωσιν, ſayes *Chryſoſtom*: having begun to love them, he will perfect and conſummate his love to them. And *to the end,* that is, [*for ever*;] So in the Greek εἰς τέλος is ſomtimes uſed, and ſo by the Evangeliſt the phraſe is here uſed in a ſutableneſſe to the Scripture phraſe, *Pſal.* 103. 9. *He will not alwayes chide, nor reſerve anger* [*for ever*;] ſo we tranſlate it, but in the Originall, *He reſerves not anger unto* [*the end*:] So that the ſcope of this ſpeech is to ſhew how Chriſts heart and love would be towards them even *for ever,* when he ſhould be gone unto his Father, as well as it was to ſhew how it had beene here on earth, they being his *owne,* and hee *having loved* them, he alters, he changes not, and therefore will love them for ever.

And then thirdly, to teſtifie thus much by a reall teſtimony, what his love would be, when in heaven to them, the Evangeliſt ſhews, that when he was in the middeſt of all thoſe great thoughts of his approaching glory, and of the ſoveraigne eſtate which he was to be in, he then tooke water and a towell, and waſhed his Diſciples feete. This to have bin his ſcope will appeare, if you obſerve but the coherence in the ſecond verſe, it is ſaid, that *Ieſus knowing that the Father had given all things into his hands,* then (*ver.* 14.) *he riſeth from ſupper, and layes aſide his garments, and tooke a towel and girded himſelfe*; (ver. 5.) after that, *he powred Water into a baſon, and began to waſh his Diſciples feete, &c.* where it is evident that the Evangeliſts ſcope is to hold forth this unto us, that then when Chriſts thoughts were full of his glorie, and when he tooke in the conſideration of it unto the utmoſt; even then, and upon that occaſion, and in the midſt of thoſe thoughts, he waſht his Diſciples feete; And what was Chriſts meaning in this, but that, whereas when he ſhould be in heaven, he could not make ſuch outward viſible demonſtrations of his heart, by doing ſuch meane ſervices for them; therefore by doing this in the middeſt of ſuch thoughts of his glory, he would ſhew what he could be content (as it were) to doe for them, when hee ſhould be in full poſſeſſion of it? (ſo great is his love unto them.) There is another expreſſion of Chriſts like unto this, in *Luke* 12. 36, 37. which confirmes this to be his meaning here, and to be his very heart in heaven. At *ver.* 36. he compares himſelf to a *Bridegroome*, who is to go to heaven unto a wedding-feaſt; who hath ſervants on earth that ſtand all that while here below, as without, waiting for him; at which, becauſe they wait ſo long, they may think much, Chriſt addes, *Verily I ſay unto you, that when the Bridegroome returnes* (refreſhed with wine and gladneſſe) *he ſhall gird himſelfe, and make them ſit downe to meate; and will come forth and* [*ſerve them.*] The meaning is not as if that Chriſt ſerved at the latter day, or now in heaven, thoſe that ſit downe there; but onely it is an abundant expreſſion in words, as here, in a real inſtance to ſet forth the over-flowing love that is in his heart, and the tranſcendent happineſſe that we ſhall then enjoy, even beyond what can be expected by us, (he utters himſelfe therefore by an unwonted thing not heard of, that the Lord ſhould ſerve his ſervants, and wait on them that waited for him) And it is to ſhew his heart to them, and what he could be contented to doe for them. So that you ſee what his heart was before he went to Heaven, even amidſt the thoughts of all his glory; and you ſee what it is after he hath beene in heaven, and greatned with all his glory, even content to waſh poore ſinners feete, and to ſerve them that come to him and wait for him.

Now fourthly, what was the myſtery of this his *Waſhing their feet?* It was, as to give them an example of mutuall love and humility, ſo to ſignify his waſhing away their ſins: thus *ver.* 8. and

10. himſelfe interprets it. It is true indeed, that now he is in heaven, he cannot come to waſh the feet of their bodies, but he would ſignify thus much thereby; that thoſe ſinners that will come to him when in his glory, he will waſh away all their ſins: *He loved his Church, and gave himſelfe for it, that he might ſanctifie and cleanſe it with the [waſhing of Water,] that he might preſent it to himſelfe a glorious Church, not having ſpot or wrinkle, &c.* Eph. 5. 25, 26, 27.

This *ſpecimen* or declaration of his mind, we have from this his carriage, at this his laſt farewell. Let us next take a ſurvey of the drift of that long Sermon which he made at that his farewell, and we ſhall find the main ſcope of it to be further to aſſure his Diſciples of what his Heart would be unto them, and that will make a ſecond Demonſtration.

It were too long a work to inſiſt upon each particular: But certainly, no loving Husband ever endeavoured more to ſatisfie the heart of his Spouſe during his abſence, then Chriſt doth his Diſciples hearts, and in them all Beleevers: (For take that along, once for all, that what Chriſt ſaid unto them, he ſayes unto us, as in that 17. of *John* that ſpeech implyes, *I pray not for them onely, but for thoſe alſo that ſhall beleeve through their Word.*) And as what he prayed for them was for all Beleevers alſo; ſo what he then ſpake unto them.

2. From many paſſages in that laſt Sermon.

Firſt, he lets them ſee what his heart would be unto them, and how mindfull of them when in heaven, by that *buſineſſe* which he profeſſeth he went thither to perform for them: concerning which, obſerve firſt, that he lovingly acquaints them with it aforehand what it is, which argued care and tenderneſſe, as from an husband unto a wife it doth; And withall, how plain heartedly doth he ſpeak, as one that would not hide any thing from them? *John* 16. 7. *I tell you the truth* of it, (ſayes he) *it is expedient* (and expedient) *for you, that I goe away.* And ſecondly, he tells them, it is wholly for them and their happineſſe; *I goe to ſend you a Comforter*; whilſt you are in this world, and to *prepare a place for you,* (*John* 14. 2.) when you ſhall goe out of this world: *There are many manſions in my Fathers houſe*, and I goe to take them up for you, and to keep your places for you till you come. And there againe, how openly and candidly doth he ſpeak to them? *If it had been otherwiſe*, ſayes he) *I would have told you*: You may beleeve me, I would not deceive you for all the glory in that place to which I am a going. Whom would not this openneſſe and nakedneſſe of heart perſwade? But then thirdly, the *buſineſſe* it ſelfe being ſuch as is ſo much for us and our happineſs; how much more doth that argue it? And indeed, Chriſt himſelfe doth fetch from thence an argument of the continuance of his love to them. So *ver.* 3. *If I goe to prepare a place for you*, (if that be my errand) then doubt not of my love when I am there; All the glory of the place ſhall never make me forget my buſineſſe. When he was on earth, he forgot none of the buſineſſe for which he came into the World: Shall *I not doe my Fathers buſineſſe?* (ſaid he, when he was a child) yes, and he did it to the utmoſt, by *fulfilling all righteouſneſſe.* Surely therefore he will not forget any of that buſineſſe which he is to doe in heaven, it being the more pleaſant work by farre. And (as I ſhewed in the former diſcourſe, out of *Heb.* 6.20.) *He is entred as a Fore-runner*, an Harbinger, to take up places there for us, and if he could forget us, yet our names are all written in heaven round about him, and are continually afore his eyes written there, not only by Gods election, ſo *Heb.* 12.23. *Ye are come to mount Sion, and to the heavenly Jeruſalem, and to the Church of the firſt-borne* [*which are written in heaven;*] *and to Jeſus, and to the blood of ſprinkling, &c.* but Chriſt himſelfe ſcores them up anew with his bloud, over every manſion there, which he takes up for any. Yea, he carryeth their names written in his heart, as the High-Prieſt did the names of the ten Tribes on his breaſt, when he entred into the Holy of Holies. He ſits in heaven to ſee to it, that none other ſhould take their roomes over their heads, (as we ſay) And therefore, 1 *Pet.* 1.4. Salvation is ſaid to *be reſerved in Heaven for them*, that is, kept on purpoſe for them by Jeſus Chriſt. The evill Angels had places there once, but they were diſpoſed of unto others over their heads, as the Land of *Canaan* was from the *Canaanites*; the reaſon of which was, becauſe they had not a Chriſt there to intercede for them, as we have.

Then 2ly, to manifeſt his mindfulnes of them, and of all beleevers elſe, when he ſhould be in his glory, he tels them that when he hath diſpatched that buſineſſe for them, and made Heaven ready for them, and all the elect that are to come, that then he means to come again to them: So *Ch.* 14.*v.*3. *If I go and prepare a place for you,*

you, I will come again, which is a meer expreſſion of love, for he if he had pleaſed, he might have ordered it to have ſent for them to him,but *he means to come for them himſelf*, & this when he is warm (as we ſpeak) and in the height & midſt of his glory in Heaven,yet he wil for a time leave it to come again unto his Spouſe: And what is it for? 1. To ſee her; [*I will ſee you again,*] and your heart ſhall rejoyce. 2. To fetch her; So *John* 14. 3. *I will come again and receive you to my ſelfe.* He condeſcends to the very lawes of Bridegroomes; (for notwithſtanding all his greatneſſe, no Lover ſhall put him down in any expreſſion of true love) It is the manner of Bridegrooms, when they have made all ready in their Fathers houſe, then to come themſelves and fetch their Brides,and not to ſend for them by others, becauſe it is a time of love. Love deſcends better then aſcends; and ſo doth the love of Chriſt,who indeed is Love it ſelfe; and therefore comes down to us himſelfe: *I will come again and receive you unto my ſelfe,* (ſayes Chriſt) *that ſo where I am, you may be alſo.* That laſt part of his ſpeech gives the reaſon of it, and withall bewrayes his entire affection: It is as if he had ſaid, The truth is, I cannot live without you; I ſhall never be quiet till I have you where I am, that ſo we may never part again, (that is the reaſon of it.) Heaven ſhall not hold me, nor my Fathers company, if I have not you with me, my heart is ſo ſet upon you: and if I have any glory, you ſhall have part of it. So *ver.* 19. *Becauſe I live, you ſhall live alſo.* It is a reaſon, and it is halfe an oath beſides; [*As I live*] is Gods oath; [*Becauſe I live*] ſayes Chriſt; He pawnes his life upon it, and deſires to live upon no other terms; [*He ſhall live to ſee his ſeed, &c. Eſay* 53.] And yet further, the more to expreſſe the workings and longings of his heart after them all that while, he tells them it ſhall not be long neither ere he doth come again to them. So *John* 16. 16. *Again a little while and ye ſhall ſee me; a little while and yee ſhall not ſee me,* (ſayes he.) Which [not ſeeing him] refers not to that ſmall ſpace of abſence whilſt dead and in the grave; but of that after his laſt aſcending, forty dayes after his Reſurrection, when he ſhould goe away, not to be ſeen on earth again untill the day of Judgement; and yet from that Aſcenſion *but a little while* (ſayes he) *and you ſhall ſee me again*; namely, at the day of Judgement. It is ſaid, *Heb.*10.37. *Yet a little while, and he that ſhall come, will come, and will not tarry.* The words in the Greek are, [ἔτι γὰρ μικρὸν ὅσον ὅσον ὁ ἐρχόμενος ἥξει,) *A little little as may be:* Though long for the time in it ſelfe, yet as little while as may be in reſpect of his deſire, without the leaſt delaying to come: He will ſtay not a moment longer, then till he hath diſpatcht all our buſineſſe there for us. And then the doubling of the phraſe, ὁ ἐρχόμενος ἥξει, (*veniens veniet, Comming he will come*) implyes vehemencie of deſire to come, and that his mind is alwayes upon it; he is ſtill *a comming*; he can hardly be kept away. Thus the Hebrew phraſe likewiſe ſignifies an urgencie, vehemencie, and intenſeneſſe of ſome act; as [*Expecting I have expected; Deſiring I have deſired;*] ſo [*Comming he will come:*] And as not content with theſe expreſſions of deſire, he addes over and above all theſe, [*And will not tarry,*] and all to ſignifie the infinite ardencie of his mind towards his Elect below, and to have all his Elect in heaven about him. He will not ſtay a minute longer then needs muſt; he tarries onely till he hath throughout all Ages by his Interceſſion prepared every room for each Saint, that he may entertain them all at once together, and have them all about him.

Thirdly, what his heart would be towards them in his abſence, he expreſſeth by the carefull proviſion he makes, and the order he takes for their comfort in his abſence. *John* 16. 18. *I will not leave you as Orphanes*, (ſo the word is) I will not leave you like fatherleſſe and friendleſſe children at ſixes and ſevens. My Father and I have but onely one friend who lyes in the boſome of us both, and proceedeth from us both, the holy Ghoſt, and in the mean time I will ſend him to you. Doing herein as a loving Husband uſeth to doe in his abſence, even commit his Wife to the deareſt friend he hath; ſo doth Chriſt. *ver.* 16. *I will pray the Father*; (ſayes he) *and he ſhall give you another Comforter:* And *Chap.* 16. 7. he ſaith, *I will ſend him to you.* Who

Firſt, ſhall be a better Comforter unto you then I am to be in this kind of diſpenſation, (which whilſt I am on earth, I am bound up towards you in) So in that 16. of *John ver*. 7. he intimates, *It is expedient* (ſayes he) *that I goe away*; *for if I goe not away*, *the Comforter will not come*; who by reaſon of his office, will comfort you better then I ſhould doe with my bodily preſence. And this Spirit, as he is the *earneſt of heaven*, (as the Apoſtle ſpeaks) ſo he is the greateſt token and pledge of Chriſts love that ever was; and ſuch a one as *the World cannot receive.*

And yet ſecondly, all the comfort he ſhall ſpeak to you all that while, will be but from the expreſſion of my heart towards you: For as he comes not of himſelfe, but *I muſt ſend him*, (*John* 16.7.) ſo *he will ſpeak nothing of himſelfe*, but *whatſoever he ſhall hear, that ſhall he ſpeak*, (*ver.*13.) And *ver.* 14. he ſayes, *He ſhall receive of mine, and ſhall ſhew it unto you.* Him therefore I ſhall ſend on purpoſe to be in my room, and to execute my place to you my Bride, Spouſe, and he ſhall tell you (if you will liſten to him, and not grieve him) nothing but ſtories of my love: So it is there, *Hee ſhall glorifie me*, namely, to you, (for I am in my ſelfe already glorified in heaven.) All his ſpeech in your hearts will be to advance me, and to greaten my worth and love unto you; and it will be his delight to doe it: And he can come from heaven in an inſtant when he will, and bring you freſh tidings of my mind, and tell you the thoughts I laſt had of you, even at that very minute when I am thinking of them, what they are at the very time wherein he tells you them. (And therefore in that 1 *Cor.* 2. by *having the Spirit*, *ver.* 12. we are ſaid to *have the mind of Chriſt*, *ver. ult.* For he dwelleth in Chriſts heart, and alſo ours, and lifts up from one hand to the other what Chriſts thoughts are to us, and what our prayers and faith are to Chriſt.) So that you ſhall have my heart as ſurely and as ſpeedily as if I were with you; and he will continually be breaking your hearts, either with my love to you, or yours to me, or both; and if either, you may be ſure of my love thereby. And whereas (ſayes he) you have the Spirit now in your hearts, ſo *ver.* 17. of *Chap.* 14. [*Hee now dwels in you,*] yet after my Aſcenſion, *he ſhall be* in a further meaſure *in you*, as it followes there: And *at that day* (ver.20.) *you ſhall know* (namely, by his Dictate) *that I am in my Father, and you in me, and I in you:* He will tell you when I am in Heaven, that there is as true a conjunction between me and you, and as true a dearneſſe of affection in me towards you, as is between my Father and me; and that it is as impoſſible to break this knot, and to take off my heart from you, as my Fathers from me, or mine from my Father.

And then thirdly, you ſhall be ſure, that what he ſayes of my love to you, is true, *for he is the Spirit of truth. Chap.* 16. *ver.* 13. as alſo *Chap.* 14. *ver.* 16, 17. (which Chriſt ſpeaks of him as he is a Comforter.) And as you beleeve me when I tell you of my Father, becauſe I come from him, ſo you may beleeve him in all that he ſayes of me and of my love to you, for he comes from me.

Ay but might they ſay, Will not he alſo leave us for a time, as you have done? No, ſayes Chriſt, *Chap.* 14. 16. *The Father ſhall give you another Comforter, and he ſhall abide with you for ever:* Chriſt ſpeaks it in oppoſition to himſelfe; He himſelfe had beene a Comforter unto them, but he was now to be abſent, but not ſo the Spirit; *He ſhall be with you for ever:* and as he is *now with you,* ſo he *ſhall be in you,* ver. 17.

In the fourth place, if this be not enough to aſſure them how his heart would be affected towards them, he aſſures them he will give them daily experience of it. Doe but try me (ſayes he) when I am gone, and that by ſending me word upon all occaſions, what you would have me to doe for you, (and I have left my Spirit to be your Secretary, and the Enditer of all your Petitions) *Hitherto you have asked nothing* (that is, little) *in my name,* (he blames them that they have asked him no more to doe for them) *but now ask and you ſhall receive.* And if otherwiſe you will not beleeve, yet you ſhall beleeve your own eyes; ask and you ſhall ſee your ſelves anſwered preſently: *Beleeve* and ſo *Beleeve me* (ſayes he) *for the works ſake, John* 14. 11. He ſpeaks it of the works he would doe for them, in anſwer to their prayers when he was gone; which ſhould be as ſo many Epiſtles of his heart, returned in anſwer unto theirs: For it follows, *ver.* 12. *He that beleeveth on me ſhall doe greater works then I, becauſe I goe to my Father.* So that it is manifeſt, he ſpeaks of the works done after his Aſcenſion. And how were they to get and procure them to be done? By Prayer; ſo it followes, *ver.* 13. *And whatſoever you ſhall ask in my name, that will I doe.* He ſpeaks it of the time when he is gone. And again he ſayes in *ver.* 14. *If you ſhall ask any thing in my name, I will doe it.* Let me but hear from you, be it every week, every day, every houre, you ſhall be ſure of an anſwer, (*Open your mouthes wide, and I will fill them*) And thoſe your Prayers ſhall be as continuall tokens both of your hearts towards me, and my anſwers ſhall be the like of mine to you. And becauſe Chriſt bids them direct (their Letters) their Prayers to the Father, onely to ſend them in his name, as *John* 16. 23. and ſo they might perhaps not ſo clearly know and diſcern that his heart was in the anſwer to them, but his Fathers hand onely, therefore he adds twice in the 14. of *Iohn* [*I Will doe it, I will doe it.*] He ſpeakes like one as forward to doe for them, as his Father is or ſhould be; and as deſirous to have them know and take notice of his hand in it: And it is as if he had ſaid, Though you ask the Father in my name, yet all comes through my hands, and *I Will doe it:* there muſt be my hand to the warrant for every thing that is done, and my heart ſhall not be wanting.

In the fift place, yet further to evidence his love, he not only bids them thus pray to him, and in his name upon all occaſions, but he aſſureth them, that he himſelfe will pray for them: and obſerve but the manner of his telling them this; it is in the moſt inſinuating, perſwaſive expreſſions to convey his heart in to them, that men uſe to utter, when they would intimate the deepeſt care and purpoſe to doe a thing. *Chap.* 16. 26. *At that day* (namely, after his Aſcenſion) *ye ſhall ask &c.* (ſayes he) *and I ſay not unto you, that I will pray the Father for you*; no, not I. (I mentioned it afore, I will but add this illuſtration to it.) It is ſuch a ſpeech as men uſe, when they would expreſſe the greateſt reaſon that another hath, to reſt confident and aſſured of their love; [*I doe not love you, noe not I.*] It is an expreſſing a thing by its contrary, which is moſt emphaticall. As when we ſay of a man, that hath the greateſt good turne done him that can be, [you are ſhrewdly hurt:] It is ſuch an expreſſion as *Paul* uſed to the *Corinthians:* I converted your ſoules when you thought not of it; *I caught you with guile, forgive me* [*this wrong.*] So ſayes Chriſt here, *I ſay not that I Will pray for you,* when the truth is, that it is the chiefeſt work that he doth in heaven; *He lives ever to intercede:* as he ever lives, ſo to intercede ever, and never to hold his peace till ſinners are ſaved. (But *the Work of Chriſt in heaven* is a ſubject deſerves and will take up a diſtinct and large diſcourſe; I will therefore ſpeak no more of it now) neither will I mention any more particulars out of this his Sermon. Reade but over thoſe 3. Chapters, (the 14 15. and 16.) for in them you have the longeſt Sermon of his that is recorded; and he ſtood the longeſt upon this theme, of any other, becauſe indeed his heart was more in it, then in any point that he ever preached on.

Onely if any object and ſay, He ſpake all this to his Diſciples, to quiet and pacifie them, and ſo, more in reſpect to their trouble then otherwiſe he would have ſpoken.

In the ſixt place, reade but the next Chapter, (the 17.) and you ſhall ſee, that he preſently goes apart and alone to his Father, and ſpeaks over all againe unto him, that which he had ſaid unto them. He ſayes as much behind their backs *of them*, as he had ſaid before their faces *to them*. Reade it and you will finde that he was the ſame abſent, that preſent with them. He was therefore not onely hearty in what he had ſaid, but his heart was full of it. That Chapter (you know) contains a Prayer put up juſt before his ſuffering, and there he makes his Will, and his laſt requeſt, for in ſuch a ſtyle it runs, [*Father, I will*] ver. 24. which Will he is gone to ſee executed in Heaven. And *Arminius* ſaid true in that, that this Prayer is left us by Chriſt, as a ſummary of his interceſſion for us in Heaven; he ſpake as he meant to doe in Heaven, and as one that had done his worke, and was now come to demand his wages; [*I have finiſhed thy work*, (ſayes he, *ver.* 4.) *&c.*] And whereas he ſpeakes a word or two for himſelfe, (in the firſt 5. verſes) he ſpeaks five times as many for them, for all the reſt of the Chapter is a Prayer for them. He uſeth all kind of Arguments to move his Father for his children: *I have finiſhed the Work which thou gaveſt me to doe*, (ſayes he) and to ſave them is thy work, which remains to be done for mee by thee: and *they are thine and thou gaveſt them me*; and I commend to thee but thine owne. *And all mine are thine, and thine are mine*; He inſinuates, that he of himſelfe had not added a man, but uſeth all his intereſt onely for thoſe that the Father had given him: (and what a motive is this?) and he profeſſeth he will not open his mouth for a man more: *I pray not for the world*, (ſayes he) I will not open my lips for any one ſonne of perdition; but I employ all my Blood, my Prayers, and my whole intereſt with thee, but for thoſe thy ſelfe haſt given me. And (ſayes he) though thou haſt given me a perſonall glory which I had before the world was; yet there is another glory which I account of almoſt as much; and that is in their being ſaved; *I am glorifyed in them*, (ſayes he, ver. 10.) *and they are my joy*; (ver. 13.) and therefore, I muſt have them *with me where ever I am*: (ver. 24.) Thou haſt ſet my heart upon them, and haſt loved them thy ſelfe, as thou haſt loved me, and thou haſt ordained them to be one in us, even as *we are one,* and therefore I cannot live long aſunder from them: I have thy company, but I muſt have theirs too; *I will that they be where I am*, ver. 24. If I have any glory, they muſt have part of it: So it follows in the fore-named verſe [*That they may behold the glory which thou haſt given me,*] he ſpeakes all this as if he had beene then in Heaven, and in poſſeſſion of all that glory, and therefore it is an expreſſion of his heart in Heaven, which you have very good ground to build upon.

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§. 2.

Demonſtrations from paſſages and expreſſions after his Reſurrection.

THeſe Demonſtrations have beene taken from his carriage and Sermon before his death, even at his firſt breaking of his mind unto his Diſciples concerning his departure from them. Let us now take a veiw of our Saviour in his behaviour after his *Reſurrection*; whence a further *Indicium* of his heart, how it would ſtand towards ſinners when he ſhould be in Heaven, may be taken, and his love Demonſtrated. For his Reſurrection was the firſt ſtep unto his Glory, and indeede an entrance into it; when he laid downe his bodie, he laid downe all earthly weakeneſſe, and paſſions of fleſh and blood. *It was ſown* (as ours is) *in weakneſſe*; but with raiſing of it up again, he took on him the diſpoſitions and qualifications of an immortal and glorious body, *It was raiſed in power*. And *The dayes of his fleſh* (or fraile eſtate) as the Author to the Hebrews, by way of diſtinction ſpeakes, were paſt and over at his Reſurrection: and the garment of his body was new dyed, and endowed with new qualities: and thereby it was made of a ſtuffe fit to beare and ſuſtain Heavens Glory: and therefore, what now his heart upon his firſt riſing ſhall appeare to be towards us, will be a certain demonſtration, what it will continue to be in heaven. And to illuſtrate this the more, conſider, that if ever there were a tryall taken, whether his love to ſinners would continue or no, it was then at his Reſurrection, for all his Diſciples (eſpecially *Peter*) had carried themſelves the moſt unworthily towards him in that interim, that could be; and this then when he was performing the greateſt act of love towards them, (namely, dying for them) that ever was ſhewen by any. (And by the way, ſo God often Nb orders it, that when he is in hand with the greateſt mercies for us, and bringing about our greateſt good, then we are moſt of all ſinning againſt him; which he doth, to magnifie his love the more.) You know how they all forſook him, and in the midſt of his Agonie in the Garden, (in which he deſired their company, meerly for a reliefe unto his ſadded ſpirit) they ſlept, and lay like ſo many blocks, (utterly ſenſleſſe of his dolours) which had they any friendly ſympathie of, they could never have done; [*Could you not Watch with me one houre?*] Then you know, how foully *Peter* denyed him with oathes and curſes; and after that, when hee was laid in the grave, they are giving up all their faith in him, *Wee truſted it ſhould have been hee* (ſay two of them) *that ſhould have redeemed Iſrael:* They queſtion, whether hee was the Meſſiah or no, *Luke* 24. 21. Now when Chriſt came firſt out of the other world, from the dead, cloathed with that heart and body which he was to weare in heaven, what meſſage ſends he firſt to them? we would all think, that as they would not know him in his ſufferings, ſo he would now bee as ſtrange to them in his Glory: or at leaſt, his firſt words ſhall be to rate them for their faithleſneſſe and falſe-hood: but here is no ſuch matter; for *Iohn* 20. 17. his firſt word concerning them is, *Goe tell my Brethren, &c.* You read elſewhere, how that it is made a great point of love and condeſcending in Chriſt ſo to entitle them; *Heb.* 2. 11. [*He is not aſhamed to call them Brethren*] (ſurely his brethren had been aſhamed of him:) Now for him to call them ſo when he was firſt entring into his glory, argues the more love in him towards them. He carries it as *Ioſeph* did in the height of his advancement, when he firſt brake his minde to his brethren; *I am* Joſeph *your brother* (ſayes he, *Gen.* 45. 4.) So Chriſt ſayes here, *Tell them* you have ſeen *Ieſus* their *Brother*; I own them as brethren ſtill. This was his firſt compellation; but what was the meſſage that he would firſt have delivered unto them? that I (ſayes he) *aſcend to my Father, and your Father.* A more friendly ſpeech by far, and arguing infinite more love then that of *Joſephs* did, (though that was full of bowels) for *Joſeph* after he had told them he was their *brother*, addes, [*whom you ſold* *into Egypt,*] he mindes them of their unkindneſſe, but not ſo Chriſt, not a word of that, he minds them not of what they had done againſt him. Poor ſinners who are full of the thoughts of their own ſinnes, know not how they ſhall be able at the latter day to look Chriſt in the face when they ſhall firſt meet with him: But they may relieve their ſpirits againſt their care and feare, by Chriſts carriage now towards his Diſciples, who had ſo ſinned againſt him: Be not afraid, *your ſinnes will he remember no more.* Yea further, you may obſerve, that he mindes them, not ſo much of what he had been doing for them; He ſayes not, Tell them I have been dying for them, or, That they little think what I have ſuffered for them; not a word of that neither: but ſtill his heart and his care is upon doing more; he looks not backward to what is paſt, but forgets his ſufferings, as *a woman her travaile, for joy that a man-child is born.* Having now diſpatcht that great work on earth for them, he haſtens to heaven as faſt as he can to do another: And though he knew he had buſineſſe yet to do upon earth, that would hold him forty dayes longer; yet to ſhew that his heart was longing, and eagerly deſirous to be at work for them in heaven, he ſpeaks in the preſent tenſe, and tells them, *I aſcend;* and he expreſſeth his joy to be, not onely that he *goes to his Father*, but alſo that he goes to *their Father*, to be an advocate with him for them, of which I ſpake afore. And is indeed Jeſus our Brother alive? and doth he call us Brethren? and doth he talke thus lovingly of us? (whoſe heart would not this overcome?)

But this was but a meſſage ſent his Diſciples, before hee met them; let us next obſerve his carriage and ſpeech at his meeting together. When he came firſt mongſt them, this was his ſalutation, *Peace be to you, ver.* 19. which he reiterates, *ver.* 21. and it is all one with that former ſpeech of his uſed in that his parting Sermon, [*My peace I leave with you.*] After this he *breathes on them,* and conveyes the *holy Ghoſt* in a further meaſure into them, ſo to give an evidence of what he would doe yet more plentifully in heaven: and the myſtery of that his *breathing on them*, was to ſhew that this was the utmoſt expreſſion of his heart, to give them the Spirit, and that it came from the very bottome of it, (as a mans breath doth) as well as that the holy Ghoſt proceeds from him, as well as from the Father, (which was alſo the meaning

ing of it.) And to what end doth he give them the Spirit (not for themſelves alone; but that they by the gifts and aſſiſtance of that Spirit might *forgive mens ſins* by converting them to him, [*Whoſe ſins ſoever yee remit*, (namely, by your miniſtery) *they are remitted to them:*] His mind you ſee is ſtill upon ſinners, and his care for the converſion of their ſoules. And therefore in another Evangeliſt, (namely, *Mark*) his laſt words recorded are theſe: *Goe yee into all the World, and preach the Goſpell unto every creature, and he that beleeveth ſhall be ſaved, &c.* Chap. 16. 15. And in *Luke*, Chap. 24. ver. 46, 47. his laſt words on earth there recorded are, [*Thus it behoved Chriſt to ſuffer and to riſe, ----that repentance and remiſſion of ſinnes ſhould be preached among all Nations*, And addes, *beginning at Jeruſalem*, where he had been but a few dayes before crucified. Of all places, one would have thought he would have excepted that, and have charged them to paſſe by it, but he bids them begin there: let them have the firſt fruit and benefit by my death, that were the actors in it. And (to that end) he alſo ſayes, *Behold I ſend you the Promiſe of my Father, &c.* *ver.* 49. Another time he appeares to two of them, and then indeed he rates them, ſaying, *O yee fooles, and ſlow of heart*; but for what is it? but onely becauſe they would not beleive on him, for no other ſinne, not for that they had forſaken him: ſo it follows, *O ye fooles, and ſlow of heart to beleeve, &c. Luke* 24. 25. and this becauſe he is glad when we beleeve, as *John* 11. 15. And after that he appeares to all the eleven, and *upbraids* them, (the Text ſayes) but with what? with their *unbeleefe* and *hardneſſe of heart*; ſtill becauſe they *beleeved not*, ſo *ver.* 14. No ſinne of theirs troubled him but their *unbeleefe:* Which ſhewes how his heart ſtands, in that he deſires nothing more, then to have men beleeve in him; and this, now when glorified. Afterwards he meets with *Thomas*, and ſcarce chides him for his groſſe unbeleefe; onely tels him, it was well that *having ſeen, he beleeved*; but pronounceth them more *bleſſed, who though they have not ſeen, yet beleeve:* and ſo he is reproved, *John* 20. 29. Another time he ſhewes himſelfe to his Diſciples, and particularly deales with *Peter*, but yet tells him not a word of his ſinnes, nor of his forſaking of him, but onely goes about to draw from him a teſtimony of his love to himſelfe, *Peter*, (ſayes he) *loveſt thou me?* Chriſt loves to heare that note; full well doe thoſe words ſound in his eares, when you tell him, you love him, though he knowes it already; as *Peter* tells him, *Thou knoweſt all things, thou knoweſt I love thee, John* 21. 15. and this Chriſt puts him thrice upon. And what was Chriſts aim in drawing this acknowledgment of love from *Peter* to him, that if he loved him as he profeſſed, and would ever ſhew it, then to *feed his lambs?* This is the great teſtimony that hee would have *Peter* to ſhew his love in, when he ſhould be in heaven; and this is the laſt charge he gives him: Which how great a teſtimony is it, to ſhew how his own heart was affected, and what his greateſt care was upon? His heart runs altogether upon his Lambs, upon ſoules to be converted; He had ſaid afore, *Sheep I have*, John 10. 6. *Which are not of this fold, them I muſt bring in:* (and he left his Apoſtles to doe it) but this here was a more moving and affectionate expreſſion; for ſheep can ſhift for themſelves, but poor little Lambs cannot: Therefore Chriſt ſayes unto *Peter, Feed my Lambs,* (even as *John*, to expreſſe the more love unto thoſe he writes to, calls them *My little children.*) And to what end doth the Evangeliſt record theſe things of him after his Reſurrection? One of the Evangeliſts that recorded them, informs us; In the 20. of *John, ver.* 30. it is ſaid, that *Ieſus did many other ſignes,* namely, after his Reſurrection: (for in the middeſt of the ſtory of thoſe things done after his Reſurrection he ſpeaks it,) *which are not written in this book,* (but partly recorded by other Evangeliſts, and partly concealed) *but theſe things are Written that ye might beleeve that* JESUS *is the* CHRIST, that is, that ſo you might come to him as to the *Meſsiah*, the Saviour of the World: and therefore, the moſt of the things recorded tend to ſhew Chriſts heart and carriage towards Sinners, that ſo wee might beleeve on him, and that *beleeving we might have life through his Name.*

§. III.

Demonſtrations from paſſages at and after his Aſcenſion *into heaven.*

LEt us view him next in his very aſcending, his carriage then alſo will further aſſure our hearts of this. *Luke* 24. 50. it is ſaid, *He lifted up his hands and bleſſed them:* and to put the greater

ter emphaſis upon it, and that we might the more obſerve it, as having ſome great myſtery in it, *ver.*51. it is added, [*And whilſt he bleſſed them, he was parted from them, and carried up into heaven.*] This benediction Chriſt reſerved to be his laſt act; and what was the meaning of it, but (as I have before ſhewen) to bleſſe them, as God bleſſed *Adam* and *Eve*, bidding them *Encreaſe and multiply*, and ſo bleſſing all Man-kind that were to come of them? Thus doth Chriſt in bleſſing his Diſciples, bleſſe all thoſe that ſhall beleeve through their word unto the end of the world. I only adde this to the illuſtration of it; this myſtery is interpreted by *Peter*, *Acts* 3. 26. when ſpeaking to the Iewes, he ſayes, *Unto you firſt, God having raiſed up his Sonne Ieſus, ſent him* [*to bleſſe you,*] (and how?) *in turning away every one of you from his iniquities*, and ſo, forgiving of them; (for, *Bleſſed is the man whoſe ſinne is forgiven.*) Thus at his aſcending.

In the next place, let us conſider what Chriſt did when he was come to heaven and exalted there: how abundantly did he there make good all that he had promiſed in his laſt Sermon? For Firſt, he inſtantly poured out his Spirit, and that *richly*, (as the Apoſtle to *Titus* ſpeakes) and he *being by the right hand of God exalted, and having received of the Father the promiſe of the Holy Ghoſt, he hath ſhed forth this which you now ſee and heare*, ſayes the Apoſtle in his firſt Sermon after, *Acts* 2. 33. he then received it, and viſibly powred him out. So *Epheſ.*4.8. it is ſaid, *He aſcended up on high, and gave gifts unto men*——*for the work of the Miniſtery*, (ver.15.) and *for the joynting in of the Saints to the encreaſe of the body of Chriſt*, (ver. 16.) that is, for the converting of elect ſinners, and making them Saints. And the gifts there mentioned (ſome of them) remain unto this day, in *Paſtors and Teachers, &c.* And this ſpirit is ſtill in our preaching, and in your hearts in hearing, in praying, &c. and perſwades you of Chriſts love to this very day; and is in all theſe, the pledge of the continuance of Chriſts love ſtill, in Heaven unto ſinners. All our Sermons and your Prayers are evidences to you, that Chriſts heart is ſtill the ſame towards ſinners, that ever it was, for the Spirit that aſſiſts in all theſe, comes in his name, and in his ſtead, and works all by Commiſſion from him. And doe none of you feel your hearts moved in the preaching of theſe things, at this and other times? and who is it that moves you? it is the

Spirit who ſpeaks in Chriſts name from heaven, even as himſelfe is ſaid to *ſpeak from heaven, Heb.*12. 25. And when you pray, it is the Spirit that endites your prayers, and that *makes interceſſion for you* in your own hearts, *Rom.* 8. 26. which interceſſion of his is but the evidence and eccho of Chriſts Interceſſion in heaven. The Spirit prayes in you, becauſe Chriſt prayes for you: He is an Interceſſor on earth, becauſe Chriſt is an Interceſſor in Heaven. As he did take off Chriſts words,and uſed the ſame that he before had uttered, when he ſpake in and to the Diſciples the words of life: ſo he takes off Chriſts prayers alſo when he prayes in us: he takes but the words as it were out of Chriſts mouth, or heart rather,and directs our hearts to offer them up to God. He alſo follows us to the Sacrament, and in that Glaſſe ſhews us Chriſts face ſmiling on us, and through his face his heart; and thus helping of us to a ſight of him, we goe away rejoycing that we ſaw our Saviour that day.

Then ſecondly, all thoſe works both of miracles and converſion of ſinners, in anſwer to the Apoſtles prayers, are a demonſtration of this. What a handſell had *Peters* firſt Sermon after Chriſts Aſcenſion, when three thouſand ſoules were converted by it? The Apoſtles (you know) went on to preach forgiveneſſe through Chriſt, and in his Name,and to invite men to him; and what ſigns & wonders did accompany them,to confirm that their preaching? and all were the fruits of Chriſts Interceſſion in heaven:So that what he promiſed, (*Ioh.*14.12.) as an evidence of his minding them in heaven,was abundantly fulfilled. They *upon their asking did greater works then he:* ſo *Acts* 4.29,30. at the prayers of *Peter.*And *Heb.*2. 3,4. the Apoſtle makes an argument of it, *How ſhall we eſcape* (ſayes he) *if we neglect ſo great ſalvation, Which at the firſt began to be ſpoken by the Lord, and was confirmed unto us by them that heard him, God alſo bearing them witneſſe both with ſignes and wonders, and with divers miracles? &c.* Yea, let me adde this, that take all the New Teſtament, and all the promiſes in it,& expreſſions of Chriſts love, it was written all ſince Chriſts being in heaven, by his Spirit, and that by commiſſion from Chriſt, and therefore all that you find therein you may build on, as his very heart; and therein ſee, that what he once ſaid on earth, he repealeth not a word now he is in heaven;his mind continues the ſame: And the conſideration hereof may adde a great confirmation to our faith herein.

Thirdly, ſome of the Apoſtles ſpake with him ſince, even many yeares after his Aſcenſion. Thus *Iohn*, and *Paul*, (of which the laſt was in heaven with him) and they both doe give out the ſame thing of him. *Paul* heard not one Sermon of Chriſts (that we knew of) whilſt on earth, and received the Goſpel from no man, Apoſtle or other, but by the immediate Revelation of Jeſus Chriſt from heaven (as he ſpeaks, *Gal.* 1. 11, 12.) But he was converted by Chriſt himſelfe from heaven, by immediate ſpeech and conference of Chriſt himſelfe with him; and this long after his Aſcenſion. And in that one inſtance Chriſt abundantly ſhewed his heart and purpoſe to continue to all ſorts of ſinners to the end of the world. Thus in two places that great Apoſtle telleth us; the firſt is 1 *Tim.* 1. 13. *I was a perſecuter, a blaſphemer*, (ſayes he) *but I obtained mercy, and the grace of our Lord* (namely, Jeſus Chriſt) *was exceeding abundant:* and upon this he declares with open mouth (as it were) from Chriſts owne ſelfe, who ſpake to him from Heaven, that this is *the faithfulleſt ſaying* that ever was uttered, *that Chriſt came into the world to ſave ſinners, whereof I am chiefe*, (ſayes he) *ver.* 15. And to teſtifie that this was the very ſcope of Chriſt in thus converting of *Paul*, himſelfe; and *Pauls* ſcope alſo in that place to *Timothy* to ſhew ſo much, appears by what followes, *ver.* 16. *For this cauſe I obtained this mercie, that in me* [*firſt*] *Jeſus Chriſt might ſhew forth all long-ſuffering for a patterne to all them that ſhould hereafter beleeve on him unto life everlaſting.* It is expreſſe (you ſee) to aſſure all ſinners, unto the end of the world, of Chriſts heart towards them: this was his drift: *For this very cauſe* (ſaies *Paul.*) The ſecond place I alledge in proofe of this, is the ſtory of *Pauls* converſion, where he diligently inſerts the very words that Chriſt ſpake to him from heaven, (*Acts* 26. 16.) which were theſe, [*I have appeared unto thee for this purpoſe, to make thee a Miniſter and a witneſſe,* ——— *to ſend thee to the Gentiles,* [*to open their eyes, and to turne them from darkneſſe to light, and from the power of Satan unto God, that they may receive forgiveneſſe of ſins, and an inheritance among them that are ſanctified by faith that is in me.*] Brethren, theſe are Chriſts words ſince he went to Heaven, and he tels *Paul* he appeared unto him to teſtifie thus much. This for *Pauls* conference with him.

Then againe, ſixty years after his Aſcenſion, did the Apoſtle

John receive a Revelation from him, even when all the Apoſtles were dead, (for after all their deaths was that book written) and the Revelation is ſaid to be in a more immediate manner, *the Revelation of Ieſus Chriſt.* (ſo *Chap.* 1. 1.) then any other of the Apoſtles writings: and you read that Chriſt made an Apparition of himſelf to him, and ſaid, *I am he that was dead, and am alive for evermore*, *Chap.* 1.18. Now let us but conſider Chriſts laſt words, in that his laſt book, (the laſt that Chriſt hath ſpoken ſince he went to Heaven, or that he is to utter till the day of Judgement) you have them in the laſt Chapter, *ver.* 16 *I Jeſus have ſent mine Angel to teſtifie unto you theſe things in the Churches: I am the root and the off ſpring of* David; —— [*and the Spirit and the Bride ſay, Come: and let him that heareth ſay, Come: and let him that is athirſt come: and whoſoever will, let him take of the water of life freely.*] They are the latter words I cite this place for; The occaſion of theſe words was this: Chriſt was now in Heaven, and had before promiſed to come againe, and fetch us all to Heaven: And in the meane time, marke what an ecchoing and anſwering of hearts and of deſires there is mutually between *Him from Heaven*, and beleeving *ſinners* from below: *Earth calls* upon *Heaven*, and Heaven calls upon earth, as the Prophet ſpeaks. The *Bride* from earth ſayes unto Chriſt, *come to me*; and the *Spirit* in the Saints hearts below, ſayes *Come* unto him alſo: and Chriſt cries out as loud from Heaven, *Come*, in anſwer unto this deſire in them; ſo that heaven and earth ring againe of it. *Let him that is athirſt come to me; and let him that will come, come, and take of the waters of life freely:* This is Chriſts ſpeech unto men on earth. They call him to come unto earth, to Judgement; and he calls ſinners to come up to heaven unto him for mercie: They cannot deſire his comming to them, ſo much as he deſires their comming to him. Now what is the meaning of this, that upon their calling upon him to come, he ſhould thus call upon them to come? It is in effect as if he had plainly uttered himſelfe thus, I have a heart to come to you, but I muſt have all you my Elect that are to be on earth, come to me firſt: You would have me come downe to you, but I muſt ſtay here, till all that the Father hath given me, be come to me; and then you ſhall be ſure, quickly to have me with you: Hereby expreſſing how much his heart now longs after them. This to be his meaning, is evident by the words which he adds, *ver.* 20. *He which teſtifies theſe things,* (namely, Chriſt) *ſayes,* [*ſurely I come quickly.*] And if we obſerve how much by the by (as it were) theſe words of Chriſts doe come in, it makes them the more remarkable to ſhew his heart in uttering them. This Book was intended meerly as a Prophecie of the times of the Goſpell untill his comming; unto which period of it, when *Iohn* had brought that Prophetique ſtory, he brings in the Bride longing for that comming of Chriſt, [*The Bride ſayes, Come.*] And no ſooner ſayes ſhe ſo, but Chriſt by way of retortion doth likewiſe ſay, *Come,* unto her alſo; yea, it puts the more obſervation upon it, that he had uttered the ſame words before, *Rev.* 21. 6. but notwithanding he will repeate them againe, and have them to be his laſt words. All which ſhews how much his heart was in this part of the Goſpel, to invite ſinners to him; that now when he is to ſpeake but one ſentence more, till wee heare the ſound to judgement, he ſhould eſpecially make choice of theſe words. Let them therefore for ever ſtick with you, as being worthy to be your laſt thoughts when you come to die, and when you are a going to him. He ſpeakes indeed ſomthing elſe after them; but that which he ſayes afterwards, is but to ſet a ſeale unto theſe words, and to the reſt of the Scriptures, whereof this is the chiefe. And further to ſhew, that theſe words were ſingled out to be his laſt, and that he meant to ſpeak no more till the day of judgement, therefore alſo he adds a *curſe* to *him,* who ſhould *adde to them,* or *take from them.* He adds indeed after that another ſpeech, but its onely to ingeminate his willingneſſe to *come quickly,* were all his elect but once come in to him, ſo *ver.* 20. And all this tends to aſſure us that this is his heart, and wee ſhall find him of no other minde untill his comming again.

And that you may yet the more conſider them as thus purpoſely brought in by him as his laſt words to make them ſtick with us, let me adde another obſervation about them, and that is this, that at another time when he was upon earth, he in like manner ſingled out theſe very words (I mean the matter of them) as the concluſion and ſhutting up of many dayes preaching. Thus *John* 7. 37. *In the laſt day, that great day of the Feaſt, Jeſus ſtood and cryed,* [*If any man thirſt let him come to me and drinke.*]

drinke.] Theſe words were ſpoken on the *laſt day of the feaſt*, after which he was to preach no more at that time, and for a good while after unto them: (and he had preached upon all the former dayes of that feaſt, as his manner was) and it was [*the great day*] *of the Feaſt*, when he had the greateſt audience: and you ſee he chooſeth this for his laſt ſentence, of that his laſt Sermon then; and when he would give them ſomething at parting, as a *Viaticum*, which he would have them carry home with them to feed upon above all the reſt, theſe are his words, *If any man thirſt, let him come to me and* [*drinke:*] (which himſelfe interprets to be *beleeving* on him, *ver.* 38. and he *ſtands up* to ſpeake this; yea, *he cries*, ſayes the text, with open mouth, with utmoſt vehemencie, to the intent that all might heare this above all ſayings elſe. And thus in like manner at this time alſo, when he is to ſpeak no more, but to hold his tongue for ever till the day of Judgement, (nor is to write any more Scriptures) he then ſends his Angel to teſtifie theſe to be his laſt words; and this, although he had ſpoken them before: It was therefore aſſuredly done, to ſhew his heart in them. They were his laſt words then, and they ſhall be mine in the cloſure of this Diſcourſe, for what can there be added to them?

THE HEART OF CHRIST in HEAVEN, TO Sinners on Earth.

II. PART.

HEB. 4. 15.

For we have not an High-prieſt which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without ſinne.

THE onely Uſe I ſhall make of theſe words is, to be a foundation unto that ſecond part of that head or point of Doctrine into which I have made an entrance; which was to demonſtrate the *gracious inclination and temper of Chriſts heart towards ſinners, now he is in Heaven.*

The extrinſecall Demonſtrations of this (which I make the firſt part of it) are diſpatched: And for a ground-work to theſe more *Intrinſecall Demonſtrations* (which make a ſecond part) I have choſen this Text, as that which above any other ſpeaks his heart moſt, and ſets out the frame and workings of it towards ſinners; and that ſo ſenſibly, that it doth (as it were) take our hands, and lay them upon Chriſts breaſt, and let us feele how his heart beats, and his bowells yerne towards us, even now he is in glory: The very ſcope of theſe words being manifeſtly to encourage Beleevers againſt all that may diſcourage them, from the conſideration of Chriſts heart towards them now in heaven.

To open them, ſo farre as they ſerve to my preſent purpoſe.

Firſt, all that may any way diſcourage us, he here calls by the name of *Infirmities*, thereby meaning both

1. The *evill of afflictions* of what ſort ſoever, Perſecutions, &c. *from Without.*

2. The *evill of ſinnes* which doe moſt of all diſcourage us, *form within.*

And that both theſe are meant,

1. That under [*Infirmities*] he meanes perſecutions and afflictions is manifeſt; not onely in that the word is often uſed in that ſenſe, as 2 *Cor.* 11. 30. and *Chap.* 12. 5. but alſo it is plain, that the phraſe is here ſo intended, for his ſcope is to comfort them againſt what would pull from them their profeſſion, as that fore-going exhortation [*Let us hold faſt our profeſſion*] implies; Now that which attempted to pull it from them, were their perſecutions and oppoſitions from without: It appears alſo becauſe his argument here of comforting them againſt theſe infirmities, is drawne from Chriſts example, *In that he was in all things tempted as we are.*

Yet ſecondly, by [*infirmities*] are meant ſins alſo, for ſo in the proceſſe of this diſcourſe hee uſeth the phraſe, and makes them the main object of our Highprieſts pity; for in the next words, *Chap.* 5. 2. ſhewing what the qualifications of the Highprieſt under the Law were, (who were types of our great Highprieſt) he makes this one, (ſuitable to this here mentioned) that he was to be one that *could have compaſſion on the ignorant, and thoſe that were out of the way*; (that is,upon ſinners, for ſins are thoſe ignorances and goings aſtray from God;) and then adds *in that himſelfe was cloathed with infirmities*; that is, with ſins. And although it is ſaid here that Chriſt was without ſin in all, yet he was tempted by Satan unto all ſorts of ſins, even as we are. And that by [*infirmities*] ſins are mainly here intended, is yet more evident from the remedy propounded againſt them which they are here encouraged to ſeeke for at the throne of grace, namely, *Grace* and *Mercie. Therefore let us come boldly to the throne of Grace, that we may find* [*Grace and mercie*] *to help in time of need:* So it follows in the next words. *Grace* to help againſt the power of ſinne, and *Mercie* againſt the guilt and puniſhment of it;

both which are the greateſt diſcouragers to come boldly to that throne, and therefore he muſt needs intend thoſe kindes of *infirmities* chiefly in this his encouragement and comfortory given.

Now ſecondly, for a *ſupport* againſt both theſe, he lets us underſtand how feelingly and ſenſibly affected the heart of Chriſt is to ſinners under all theſe their *infirmities*, now he is in Heaven, (for of him advanced into heaven, he here ſpeakes, as appeareth by *ver.* 14.) And if the coherence with that verſe be obſerved, we ſhall ſee that he brings in this narration of it ſetly, by way of preventing an objection which might otherwiſe ariſe in all mens thoughts from that high and glorious Deſcripton which he had given of him in that 14. *v.* [*We have a great High-Prieſt, who is paſſed into the Heavens, &c.*] He knew wee would be apt from this preſently to thinke, he may be too great to be an High-Prieſt for us to tranſact our affaires; and that this greatneſſe of his might cauſe him to forget us, or if he did remember us, and take notice of our miſeries, yet *being paſſed into the Heavens*, and ſo having caſt off the frailties of his fleſh which he had here, and having cloathed his humane nature with ſo great a glory, that therefore hee cannot now pitie us, as he did when he dwelt among us here below; nor be ſo feelingly affected and *touched* with our miſeries, as to be tenderly moved to compaſſionate and commiſerate us, ſo he is not now capable of a feeling of griefe, and ſo, not of a *fellow-feeling* or *ſympathizing* with us; his ſtate and condition now is above all ſuch affections; which affections notwithſtanding are they that ſhould put him upon helping us, heartily and cordially. And for him to bee expoſed to ſuch affections as theſe, were a weakeneſſe, an *infirmity* in himſelfe, which heaven hath cured him of. His power and glory is ſo great that he cannot bee thus touched, even as the Angels are not: And he is *advanced far above all Principalities and powers, Epheſ.* 1. 15.

This the Apoſtle carefully pre-occupates; and it is the very objection which he takes away. *We have not an High-Prieſt who cannot, &c. Duplex negatio æquipollet affirmationi*; nay, two negatives doe not onely make an affirmative, but affirme more ſtrongly: they make an affirmation contradictory to a contrary and oppoſit thought. Now this ſpeech of his is as much as if he ſhould have ſaid, Well, let heaven have made what alteration ſoeuer, upon his condition, in glorifying his humane nature, which be it never ſo free from fleſhly paſſions, and in ſtead of fleſh be made like Heaven; let him be never ſo incapable of impreſſions from below: yet he retaines one tender part and bare place in his heart ſtill unarmed, (as it were) even to ſuffer with you, and to be touched if you be. The word is a deepe one, [συμπαθῆσαι] *He ſuffers with you*, he is as tender in his bowels to you as ever he was: that hee might be moved to pitie you, he is willing to ſuffer (as it were) one place to be left naked, and to be fleſh ſtill, on which he may be wounded with your miſeries, that ſo he might be your *mercifull High-prieſt.*

And whereas it may be objected, that this were a weakeneſſe: The Apoſtle affirmes that this is his power, and a perfection and ſtrength (of love ſurely) in him, as the word δυνάμενον importeth: that is, that makes him thus *able* and *powerfull* to take our miſeries into his heart, though glorified, and ſo to be affected with them, as if he ſuffered with us, and ſo to relieve us out of that principle, out of which he would relieve himſelfe.

There are two things which this Text gives mee occaſion to take notice of, and apart to handle.

Firſt, (more generally) That Chriſts heart now in heaven, is as graciouſly affected unto ſinners as ever it was on earth.

And ſecondly, (more particularly) the *manner how*. Or thus:

1. That he is *touched with a feeling* or *ſympathizeth with us*, (as the word is.)

2. The way how this comes to paſſe; even through *his having been tempted in all things like unto us.* In handling the firſt, I ſhall give thoſe *Intrinſecall* Demonſtrations of it that remaine; and in handling the other, further open the Text. To come therefore firſt to thoſe *Intrinſecall* Demonſtrations of this Doctrine, which I engraft upon theſe words, and ſhoots naturally from them, namely, That the heart of Jeſus Chriſt now he is in heaven, is as graciouſly inclined to ſinners, as ever it was on earth.

§. I.

The firſt ſort of Intrinſecall *Demonſtrations drawn from the influence all the three Perſons have for ever into the heart of the Humane nature of Chriſt in heaven.*

THe firſt ſort of Demonſtrations ſhall be fetcht from all the three Perſons, and their ſeverall influence they have into Chriſts heart in heaven, to encline it towards us.

The firſt ſhall be taken from God his Father, who hath thus advanced him; and it hath two parts: 1. That God hath given a perpetuall command to Chriſt to love ſinners; 2. That therefore his heart continues the ſame for ever.

For the firſt, God the Father *hath given Ieſus Chriſt a ſpeciall command to love ſinners*; and hath withall *implanted* a mercifull *gracious diſpoſition in his heart towards them.* This I mention to argue it, becauſe it is that which Chriſt alledgeth, *Iohn* 6. 37. as the originall ground of this diſpoſition of his, *not to caſt out thoſe that come to him: For it is my Fathers will* (ſayes he in the following verſes) *that I ſhould performe that which I came downe from heaven for, ver.* 38. And this lyes now ſtill upon him now he is in heaven, as much as ever: for *his will alſo is* (ſayes he, *ver.* 39, 40. *that I ſhould raiſe them up at the laſt day*, ſo as it muſt needs continue the ſame till then. And compare with this the 10. of *Iohn*, from *ver.* 15. to 18. where having diſcourſed before of his care and love to his ſheep, to *give his life* for them, to *know* and owne them, and *to bring them into the fold, &c.* he concludes at *ver.* 18. [*This commandement have I recived from my Father.*] It is his *will*, ſayes the 6. of *Iohn*, (and if a good ſon knowes that a thing is his fathers minde and will, it is enough to move him to doe it; much more if it be his expreſſe command.) And in this 10. of *Iohn* he further ſayes, that it is the *command* which he had *received from the Father.* A command is a mans will peremptorily expreſſed; ſo as there muſt be a breach, if it be not fulfilled: and ſuch a command hath God given Chriſt concerning us. Out of both which places I obſerve three things to be the matter of this will and command of Gods: Firſt, that Chriſt ſhould die for his ſheep; in reſpect to which command, he continued ſo to love them whilſt here, as to *lay* *downe his life for them:* ſo *Iohn* 10. 15. but then he tooke it up againe, and is aſcended into heaven. Therefore thoſe other two things commanded him, doe concerne him when he is in glory; namely, to *receive all that come to him*, which is the ſecond; and the third, to looke that he *loſe none of thoſe for whom he dyed*, but to *raiſe them up.* And for theſe his Fathers command lyes as ſtrictly on him, now he is in Heaven, as for dying for them whilſt he was on earth: [*This command have I received from my Father, and this is his will.*]

And together with this command, God did put into his heart (as where he commands he ever uſeth to doe) ſuch an inſtinct of tranſcendent love towards them, as ſhall ſo ſtrongly encline him to performe it, that he ſhall neede no more commands. He hath put ſuch a στοργὴ, ſuch an eſpeciall love into him, as he hath put into the hearts of parents towards their own children, more then to all other mens children which they ſee beſides, although more beautifull and more witty then their own. And both this commandement, and this inclination of love towards them, wee have at once expreſſed *Pſal.* 40. 8. where giving the reaſon why he became our Mediator, and ſacrificed himſelfe, he not onely ſayes, *I come to doe thy will O God*; but alſo, *Thy Law is in my bowels:* In which ſpeech, both theſe two are mentioned:

1. That command I mentioned is there expreſſed, for it is called *a Law.*

And 2. it was a law wrought into ſuitable *diſpoſitions* in his heart; and therefore ſaid to bee a *Law in his heart or bowels.*

You may eaſily conceive what Law it was by the ſubject of it, his *Bowels*; which are ſtill put for the moſt tender *affections*; (*Coloſ.* 3. 12. *Bowels of mercie, kindneſſe, &c.*) It was no other then that Law of love, mercy and pity to poore ſinners, which God gave him in charge, as he was to be Mediator. It was that ſpeciall law which lay on him as he was the *ſecond Adam*; like that which was given to the firſt *Adam, Non concedendi* over and above the Morall Law, *not to eate the forbidden fruit*; ſuch a Law was this he there ſpeakes of: It was the law of his being a Mediator and a ſacrifice, (for of that he expreſly ſpeakes, *ver.* 6. 7.) over and beſides the Morall Law, which was common to him with us. The word in the Originall is, [*In the middeſt*] *of my bowels*, to ſhew it was deeply engraven: it had its ſeat in the center, it ſate neereſt, and was moſt inward in his heart.

Yea, and as that ſpeciall Law of not eating the forbidden fruit, was to *Adam, Præceptum Symbolicum,* (as Divines call it) given over and beſides all the ten Commandemants, to be a *tryall,* a *ſigne* or *ſymbole* of his obedience to all the reſt; ſuch was this Law given unto Chriſt, the ſecond *Adam*; ſo as that God would judge of all his other obedience unto himſelfe by this: Yea it was laid on him with that earneſtneſſe by God, and ſo commended by him, as that if ever Chriſt would have him to love him, he ſhould be ſure to love us. Thus in that place forecited, *John* 10. 17, 18. Chriſt comforts himſelfe with this in his obedience, [*Therefore doth my Father love me:*] It is ſpoken in relation unto his fulfilling *this* his *command* formerly mentioned; and ſo withall imports, as if God ſhould love Chriſt the better for the love he ſhould ſhew to us; it pleaſed him ſo well to ſee Chriſt love us. And ſo it is as if God when he gave Chriſt that Commandement, *ver.* 18. had ſaid, *Sonne,* as you would have my love continue towards you, let me ſee your love towards me ſhewne in being kinde to theſe I have given you, *whom I have loved with the ſame love wherewith I have loved you*; (as you have it, *John* 17.23.) As God would have us ſhew love unto him, by loving his children: ſo he would have Chriſt alſo ſhew his love towards him by loving of us.

Now for the ſecond Branch of this Demonſtration, namely, that *that* love which Chriſt, when on earth, expreſſed to be in his heart, and which made him die for ſinners upon this command of his Father, that it doth certainly continue in his heart ſtill, now that he is in Heaven, and that as quick and as tender as ever it was on earth, even as when he was on the Croſſe, and that becauſe of his Fathers command. It is evidenced thus: For it being a Law written in the midſt of his bowels by his Father, it becomes naturall to him, and ſo indelible, and (as other Morall Lawes of God written in the heart are) perpetuall. And as in us, when we ſhall be in heaven, though *Faith* ſhall faile, and *Hope* vaniſh yet *Love ſhall continue,* (as the Apoſtle ſpeaks) ſo doth this love in Chriſts heart continue alſo, and ſuffers no decay; and is ſhewne as much now in receiving ſinners and interceding for them, and being pitifull unto them, as then in dying for them. And this love to ſinners being ſo commanded and preſſed upon him, (as was ſaid) that as he would have his Father love him, he ſhould love them; and ſo, being urged upon all that great love that is betweene him and his Father; this as it muſt needs worke and boile up a ſtrong love in him unto ſinners, ſo likewiſe the moſt conſtant and never-decaying love that could be: And this is argued from the analogie of that principle upon which Chriſt urgeth us to love himſelfe, *John* 15. 10. He moveth his Diſciples to *keep the Commandments* he gave them, and uſeth this argument, [*For ſo ſhall you abide in my love*;] and backs it with his owne inſtance, [*even as I have kept my Fathers commandments, and abide in his love.*] Now therefore this being the great Commandment that God layeth on him, to love, and die for, and to continue to love, and receive ſinners that come to him, and raiſe them up at the latter day, certainly he continues to keep it moſt exactly, as being one of the great tyes betweene him and his Father, ſo to continue in his love to him. Therefore ſo long as he continues in his Fathers love, (and now he is in heaven, and at his right hand, he muſt needs continue in higheſt favour with him;) ſo long you may be ſure he continues to obſerve this. And thus that he ſhould continue ſtill to love us, both love to his Father, and love to himſelfe obligeth him: we may therefore be ſure of him that he both doth it, and will doe it for ever. O what a comfort is it, that as children are mutuall pledges and tyes of love betweene man and wife, ſo that we ſhould be made ſuch betweeee God the Father and the Sonne! And this demonſtration is taken from the influence of the firſt Perſon of the Trinity; namely, from God the Father.

Then (ſecondly) this his love is not a forced love, which he ſtrives onely to beare towards us, becauſe his Father hath commanded him to marry us; but it is his nature, his diſpoſition: Which added to the former, affords a ſecond demonſtration of the point in hand, and is drawne from God the Sonne. This diſpoſition is free and naturall to him; he ſhould not be Gods Sonne elſe, nor take after his heavenly Father: unto whom it is naturall to ſhew mercy, but not ſo to puniſh, which is his ſtrange worke, but *mercie pleaſeth him*, he *is the Father of mercie*, he begets them naturally. Now Chriſt is his owne Sonne, ἴδιος υἱὸς (as by way of diſtinction he is called) and his naturall Sonne; yea, his humane nature being united to the ſecond Perſon, is thereby become the naturall Son of God, not adopted, as we are. And if he be his naturall Son in priviledges, then alſo his Fathers properties are naturall to him; more naturall then to us, who are but his adopted ſons. And if we *as the elect of God* (who are but the adopted ſons) are exhorted to put on *Bowels of mercie, kindneſſe, humbleneſſe of mind, meekneſſe, &c.* (as *Col.*3.12.) then much more muſt theſe diſpoſitions needs be found in Chriſt the Naturall Son, and theſe, not *put on by him,* but be as naturall to him as his Son-ſhip is: *God is love,* (as *John* ſayes) and Chriſt is love covered over with fleſh, yea, our fleſh. And beſides, it is certain, that as God hath faſhioned the hearts of all men, and ſome of the Sonnes of men unto more mercie and pitie (naturally) then others, and then the holy Spirit comming on them to ſanctifie their naturall diſpoſitions, uſeth to work according to their tempers; even ſo it is certaine, that he tempered the heart of Chriſt, and made it of a ſofter mold and temper then the tenderneſſe of all mens hearts put together into one (to ſoften it) would have beene of. When he was to aſſume an humane nature, he is brought in, ſaying, (*Heb.* 10.) *A body haſt thou fitted me*: That is, an humane nature, fitted as in other things, ſo in the temper of it, for the God-head to worke and ſhew his perfections in beſt. And as he tooke an humane nature on purpoſe to be a mercifull High Prieſt, as *Heb.* 2. 14. ſo ſuch an humane nature, and of ſo ſpeciall a temper and frame as might be more mercifull then all Men or Angels. His humane nature was *made Without hands*; that is, was not of the ordinary make that other mens hearts are of: though for the matter the ſame, yet not for the frame of his ſpirit. It was an heart beſpoke for on purpoſe to be made a *veſſel,* or rather *fountain* of *mercie,* wide and capable enough to be ſo extended, as to take in and give forth to us again, all Gods *Manifeſtative mercies,* that is, all the mercies God intended to manifeſt to his Elect: and therefore Chriſts heart had naturally in the temper of it, more pity then all men or Angels have, as through which the mercies of the great God were to be diſpenſed *unto us*; and this heart of his to be the inſtrument of them. And then, this man and the heart of this man ſo framed, being united to God, and being made the naturall Son of God, how naturall muſt mercie needs be unto him?

And therefore continue in him now hee in heaven: For though he laid down all infirmities of our nature, when he roſe again; yet no graces that were in him whilſt he was below: they are in him now as much as ever, and being his nature, (for *nature* we know is conſtant,) therefore ſtill remains. You may obſerve, that when he was upon earth, minding to perſwade ſinners to have good thoughts of him, as he uſed that argument of his Fathers command given him; ſo he alſo layes open his owne diſpoſition: *Mat.* 11. 28. *Come to me you that are weary and heavy laden,—— for I am meek and lowly of heart.* Men are apt to have contrary conceits of Chriſt, but he tells them his diſpoſition there, by preventing ſuch hard thoughts of him, to allure them unto him the more. We are apt to think, that he being ſo holy, is therefore of a ſevere and ſowre diſpoſition againſt ſinners, and not able to beare them; no, ſayes he, *I am meeke*, gentleneſſe is my nature and temper; as it was of *Moſes*, who was (as in other things, ſo) in that grace his Type: he was not revenged on *Miriam* and *Aaron*, put interceded for them. So ſayes Chriſt; injuries and unkindneſſes doe not ſo worke upon me as to make me irreconcileable, it is my nature to forgive; *I am meeke.* Yea, but (may we thinke) he being the Sonne of God, and Heire of Heaven, and eſpecially being now filled with glory, and ſitting at Gods right hand, he may now deſpiſe the lowlineſſe of us here below; though not out of anger, yet out of that heighth of his greatneſſe and diſtance that he is advanced unto, in that we are too meane for him to marry, or be familiar with: He ſurely hath higher thoughts, then to regard ſuch poor low things as we are: And ſo though indeed we conceive him meeke, and not prejudiced with injuries, yet he may be too high and lofty to condeſcend ſo far as to regard, or take to heart the condition of poor creatures. No, ſayes Chriſt, *I am lowly* alſo, willing to beſtow my love and favour upon the pooreſt and meaneſt. And further all this is not a ſemblance of ſuch an affable diſpoſition, nor is it externally put on in the face and outward carriage onely (as in many great ones, that will ſeeme gentle and curteous) but there is all this ἐν τῇ καρδία, *in the heart*: it is his temper, his diſpoſition, his nature to be gracious; which nature he can never lay aſide. And that his greatneſſe when he comes to enjoy it in Heaven would not a whit alter his diſpoſition in him appears by this, that he at the very ſame time when he uttered theſe words, tooke into conſideration all his glory to come, and utters both *that* and his meekneſſe with the ſame breath: So ver.27. *All things are delivered to me by my Father:* and preſently after for all this he ſayes, *Come unto me all you that are heavie laden,*——[*I am meeke and lowly* ;] *ver.* 28, 29. Looke therefore what lovely, ſweete, and delightfull thoughts you uſe to have of a deare friend, who is of an amiable nature, or of ſome eminently holy or meeke Saint, of whom you thinke with your ſelves, I could put my ſoule into ſuch a mans hands, and can comprimiſe my ſalvation to him (as I have heard it ſpoken of ſome:)Or looke how we ſhould have beene encouraged to have dealt with *Moſes* in matter of forgiveneſſe, (who was the meekeſt man on earth) or treated with *Ioſeph*, by what we reade of his bowels towards his brethren: or what thoughts we have of the tender hearts of *Paul*, or *Timothy* unto the ſoules of men in begetting, and in nurturing and bringing them up to life (*being affectionately deſirous of you, We were willing* (ſayes *Paul*) *to impart our own ſoules to you*, 1 *Theſ.* 2. 8.) and this, *naturally* (as his word is, 2 *Phil.* 20.) even ſuch and infinitely more raiſed apprehenſions ſhould we have of that ſweetneſſe and candour that is in Jeſus Chriſt, as being much more naturall to him.

And therefore the ſame Apoſtle doth make Chriſts bowels the patterne of his, *Phil.* 1. 8. *God is my witneſſe, how greatly I long after you in the bowels of Ieſus Chriſt.* This phraſe [*in the bowels of Chriſt*] hath (according to Interpreters) two meanings, and both ſerve to illuſtrate that which I intend: Firſt, [*in the bowels of Chriſt*] is taken *cauſally*, as if he meant to ſhew that thoſe bowels or compaſſions were infuſed into him from Chriſt, and ſo longed after them with ſuch kind of bowels, as Chriſt had wrought in him: and if ſo, that Chriſt put ſuch bowels into him, hath he not them in himſelfe much more? *Paul* had reaſon to ſay, [*In the bowels of Chriſt*] for (in this ſence) I am ſure he (once) had ſcarce the heart and bowels of a man in him; namely, when he was out of Chriſt, how furious and Lion-like a ſpirit had he againſt the Saints, and what havock made he of them, being ready even to pull out their bowels? And how came *Paul* by ſuch tender bowels now towards them? who gave him now ſuch tender affections? Even Jeſus Chriſt, it was he that of a Lion made him a Lambe. If therefore in *Paul* theſe bowels were not naturall, (but the contrary rather were naturall to him) and yet they ſo abounded in him, and that *naturally*, as himſelfe ſpeakes; how much more muſt they needs abound in Chriſt, to whom they are native and in-bred? Or elſe ſecondly, [*In*] *the bowels*, is put for [*Inſtar*] *Like the bowels*, or *After the bowels*, according to the analogie of the Hebrew phraſe: And ſo then the meaning were this, Like as the bowels of Jeſus Chriſt do yerne after you, ſo do mine. [*Bowels*] are a Metaphor to ſignifie tender and motherly affections and mercies: ſo *Luke* 1. 78. [*through the tender mercies*;] In the originall it is [*The bowels of mercie.*] Thus *Paul* when he would ſignifie how tender his affections were, he inſtances in the Bowels of Jeſus Chriſt, (he making Chriſt his patterne in this in all, [*Be ye followers of me, as I am of Chriſt.*]) Now how deſirous was this great Apoſtle to beget men to Chriſt? he cared not what elſe hee loſt, ſo he might *winne ſome*: he *counted not his life deare*, nay not his ſalvation deare, but *wiſht himſelfe accurſed for his brethren*, (who yet were the greateſt enemies Chriſt then had on earth:) How glad was he when any ſoule came in? how ſorry when any fell off? *falling into a new travaile* (he knew not how better to expreſſe the anxietie of his ſpirit) for the *Galatians*, till *Chriſt was formed in them*: How comforted was he when he heard tidings of the conſtancie and encreaſe of any of their Faith? 1 *Theſ.* 3. 6, 7. and *ver.* 8. he ſayes, *for now we live, if you ſtand faſt in the Lord.* Reade all his Epiſtles, and take the character of his ſpirit this way; and when you have done, looke up to Chriſts humane nature in Heaven, and thinke with your ſelves, *Such a man is Chriſt.* *Paul* warbles out in all theſe ſtrains of affections but the *ſoundings of Chriſts Bowels* in Heaven in a lower key: They are naturall to Chriſt, they all and infinite more are eminent in him. And this is the ſecond Demonſtration taken from his owne naturall diſpoſition as Sonne of God.

A third demonſtration ſhall be taken from the Third Perſon of the Trinity, the holy Ghoſt. If the ſame ſpirit that was upon him, and in him, when he was on earth, doth but ſtill reſt upon him, and in him, when he was on earth, doth but ſtill reſt upon him now he is Heaven, then theſe diſpoſitions muſt needes ſtill entirely remaine in him.

This Demonſtration is made up of two Propoſitions put together: 1. That the holy Ghoſt dwelling in him, concurs to make his heart thus graciouſly affected to ſinners: And 2. that the ſame ſpirit dwels and continues in and upon him for ever in Heaven.

For the firſt, It was the Spirit who over-ſhadowd his mother, and in the meane while knit that indiſſoluble knot between our nature and the ſecond Perſon, and that alſo knit his heart unto us; It was the Spirit who ſanctified him in the wombe; It was the Spirit that reſted on him above meaſure, and fitted him with a meek ſpirit for the works of his mediation; and indeed for this very grace ſake of meekneſſe did the Spirit come more eſpecially upon him. Therefore when he was firſt ſolemnly inaugurated into that office, at his Baptiſme, (for then he viſibly and profeſſedly entred upon the execution of it) the *holy Ghoſt deſcended* upon him: and how? *as a Dove*; ſo all the Euangeliſts joyntly report it. But why in the ſhape of a Dove? All apparitions that God at any time made of himſelf, were not ſo much to ſhew what God is in himſelfe, as how he is affected towards us, and declare what effects he works in us: ſo here, this ſhape of a Dove reſting upon him, was to ſhew thoſe ſpeciall gracious diſpoſitions wherewith the holy Ghoſt fitted Jeſus Chriſt to be a Mediator. A *Dove* (you know) is the moſt *innocent* and moſt meek creature, *without gall, without tallons*, having no fierceneſſe in it, expreſſing nothing but love and friendſhip to its mate in all its carriages, and mourning over it in its diſtreſſes: and was therefore a fit embleme to expreſſe what a frame and temper of ſpirit the holy Ghoſt did upon this his deſcending on him, fill the heart of Chriſt with, and this without meaſure, that as ſweetly as doves doe converſe with doves, ſympathiſing and mourning each over other, ſo may we with Chriſt, for he thus ſympathizeth with us. And though he had the Spirit before, yet now he was anointed with him (in reſpect of ſuch effects as theſe, which appertained to the execution of his office) with a larger meaſure, and more eminently then before. Therefore the Evangeliſt *Luke* notes upon it, (*Chap.* 4. 1.) *Ieſus being full of the holy Ghoſt, returned from Iordan.* And *Peter* alſo puts the like

Mat. 3. 16

like gloſſe upon it, as appeares *Act.* 10. 37. for ſpeaking there of the baptiſme of *Iohn,* he ſhews how *after that his being baptized, he began to preach;* and *how God having anointed him with the holy Ghoſt,* (namely, at that baptiſme of his) *he went about doing good, &c.* And that this was the principall thing ſignified by this deſcending of the holy Ghoſt as a Dove upon him, (even chiefly to note out his meekeneſſe, and ſympathizing heart with ſinners, wrought in him by the holy Ghoſt) is evident by two places, where Chriſt himſelfe puts that very intendment on it.

The firſt preſently after, in the firſt Sermon that he preached after that his having received the holy Ghoſt, (in the ſame 4. of *Luke*) where firſt it is noted *ver.* 1. that he returned from being baptized, *full of the Spirit,* and ſo was led to be tempted: then *ver.* 14. it is ſaid that hee returned from being tempted *in the power of that ſpirit,* and after this is explained by himſelfe the myſtery of his having received the Spirit in the likeneſſe of a dove, and this is the ſubject matter of the firſt Text which he opened in his firſt Sermon, ſingled out by him on purpoſe, by choice, not chance, out of *Iſaiah,* which he read to them, (*v.*18.) [*The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpell to the poore.* (that is, in ſpirit, the afflicted in conſcience for ſinne) *he hath ſent me to heale the broken hearted, to preach deliverance to the captives, and recovering ſight to the blind, to ſet at liberty them that are bruiſed &c.*] And when he had read ſo much as concerned the expreſſing the compaſſionate diſpoſition of his ſpirit unto ſinners, (whoſe miſery he ſets downe by all ſorts of outward evils) then he reads no further, but cloſeth the Book, as intimating, that theſe were the maine effects of that his receiving the Spirit. [*The Spirit of the Lord is upon me,* [*becauſe*] *he hath anointed me to preach the Goſpell to the poore:*] That is, for this end, or for this very purpoſe hath he given me his Spirit, *becauſe* I was deſigned, or *anointed* to this work, and by that Spirit alſo hath he anointed, or qualified me with theſe gifts and diſpoſitions ſuitable to that work.

Another place that makes the fruit and end of his receiving the Spirit then at his baptiſme, to be theſe tender diſpoſitions unto ſinners, is that in *Mat.* 12. 18, 19, &c. out of another place of *Iſaiah,* [*Behold my beloved, in whom my ſoule is well pleaſed, I will put my Spirit upon him, and he ſhall ſhew judgement to the*

Gentiles, &c.] That ſeemes to be a terrible word, but be not afraid of it; for by [*judgement*] is meant even the Doctrine of free grace and of the Goſpell, that changeth, and reforms men: As in like manner (according to the Hebrew phraſe) in *ver.* 20. by *judgement* is meant the worke of Gods grace on mens hearts: When he ſayes [*He will ſend forth judgement unto victory,*] the worke of grace being the counterpane of the Doctrine of grace. And in preaching this Doctrine (which in it ſelfe is good tidings) the Prophet ſhews how he ſhould carrie it with a ſpirit, anſwerable and ſuitable thereunto, even full of all meekneſſe, ſtilneſſe, calmneſſe, and modeſty, which he expreſſeth by proverbiall ſpeeches uſuall in thoſe times, to expreſſe ſo much by, [*He ſhall not ſtrive, nor crie, neither ſhall any man heare his voice in the ſtreets:*] that is, he ſhall deal with all ſtilneſſe and meekneſſe; without violence, or boiſterouſneſſe. *Iohn* had the *voice of a cryer*, he was a man of a ſevere ſpirit; but Chriſt came *piping and dancing*; all melodious ſweetneſſe was in his miniſtry and ſpirit; and in the courſe of his miniſtry he went ſo tenderly to worke, he was ſo heedfull to broken ſoules, and had ſuch regard to their diſcouragements, that it is ſaid *he would not break a bruiſed reed*: That is, he would ſet his ſteps with ſuch heed, as not to tread on a reed that was broken in the leafe; or he would walk ſo lightly and ſoftly, that if it lay in his way, though he went over it, yet he would not have further *bruiſed* it; nor quenched either by treading out *the ſmoaking flax*, (which is eaſily done) or with any ruſhing motion have raiſed ſo much wind as to blow out a weike of a candle, (as ſome tranſlate it) ſmoaking in the ſocket; which the leaſt ſtirring of the aire puffes out. All this is to expreſſe the tenderneſſe of his heart; and this, upon his receiving the Spirit, and eſpecially from the time of his baptizing: for then (you know) thoſe words were together therewith uttered, [*This is my beloved Son in Whom I am well pleaſed*] and they are the ſame words alſo, which together with Gods giving him the Spirit, are joyned in that 40. of *Eſay*, whence theſe words are taken. So that he was filled with the Spirit, to that end to raiſe up in him ſuch ſweet affections towards ſinners.

Now for the ſecond part that goes to make up this Demonſtration: It is as certaine, that the ſame Spirit that was upon Chriſt, and acted his ſpirit here below, doth ſtill abide upon him in heaven. It muſt never be ſaid, The Spirit of the Lord is departed from *Him,* who is the Sender and Beſtower of the holy Ghoſt upon us. And if the Spirit once comming upon his Members *abides with them for ever,* (as Chriſt promiſeth, *Iohn* 14.16.) then much more doth this Spirit abide upon Chriſt the Head, from whom we all (ſince Chiſt was in heaven) receive that Spirit, and by virtue of which Spirits dwelling in him, he continues to dwell in us, Therefore of him it is ſaid, (*Eſay* 11.2. *The Spirit of the Lord ſhall* [*reſt*] *upon him.* Yea, and in that ſtorie of the holy Ghoſts deſcending upon him at his Baptiſme, it is not onely recorded, that *He deſcended on him,* but over and above it is added, [*And abode upon him.*] Yea further, to put the greater emphaſis upon it, it is twice repeated: So *John* 1.32. *I ſaw the Spirit* (ſayes the Evangeliſt) *deſcending from heaven like a Dove,* (and he adds this alſo as a further thing obſerved by him) [*and it abode upon him.*] And then againe. *ver.* 33. *I knew him not,* (ſayes he) *but he that ſent me,* gave me this token to know him by, *Upon whom thou ſhalt ſee the Spirit deſcending,* [*and remaining on him,*] *the ſame is he.* And further, (as it is intimated there) he *reſted on him,* to that end, that he might baptize us with the holy Ghoſt unto the end of the world: [*The ſame* (ſayes he) *is he that baptizeth With the holy Ghoſt.*] He at firſt *deſcends* as a Dove, and then *abides* as a Dove for ever upon him; and this Dove it ſelfe came from heaven firſt: And therefore certainly now that Chriſt himſelfe is gone to heaven, he abides and ſits upon him much more as a Dove ſtill there. Moreover, let me adde this, that although the Spirit reſted on him here without meaſure in compariſon of us; yet it may be ſafely ſaid, that the Spirit in reſpect of his effects in gifts of grace and glory, reſts more abundantly on him in heaven, then he did on earth, even in the ſame ſence that at his baptiſme (as was ſaid) he reſted on him in ſuch reſpects more abundantly then he did before his Baptiſme, during the time of his private life: For as when he came to heaven he was enſtalled King and Prieſt as it were anew, in reſpect of a new execution: ſo for the work to be done in heaven, he was anew anointed with this *oyle of gladneſſe above his fellowes,* (as *Pſal.* 45.7.) Which place is meant of him eſpecially as he is in heaven, at Gods *right hand, in fulneſſe of joy,* (as *Pſal.* 16. *ult.* it is alſo ſpoken of him:) when alſo it is, that *he goes* *forth* in his *majeſty to conquer*, (as *ver.* 4. of that 45. *Pſal.*) And yet then, *Meekneſſe* is not far off, but is made one of his diſpoſitions in his heighth of glory: So it follows in the fore-cited verſe, *In thy majeſty ride proſperouſly, becauſe of Truth and Meekneſſe &c.* Therefore *Peter* ſayes, (*Acts* 2.36.) that *That ſame Jeſus whom you* (Jews) *have crucified*, (and who was riſen, and aſcended) *God hath made both Lord and Chriſt:* [*Lord*] that is, hath exalted him as King in heaven; and [*Chriſt,*] that is, hath alſo *anointed him:* (and this Oyle is no other then the holy Ghoſt) with whom (the ſame *Peter* tells us) he was anointed at his Baptiſme, *Acts* 10. 38. Yea, and becauſe he then at once received the Spirit in the fulleſt meaſure that for ever he was to receive him; therefore it was that he ſhed him downe on his Apoſtles, and *baptized them with him*, (as in that 2. of the *Acts* we reade.) Now it is a certaine rule, that *whatſoever* we receive from Chriſt, *that* he himſelfe firſt receives in himſelfe for us. And ſo one reaſon why this oile ran then ſo plentifully downe on the skirts of this our High-prieſt, that is, on his members the Apoſtles and Saints, (and ſo continues to do unto this day) is becauſe our High-prieſt and Head himſelfe was then afreſh anointed with it. Therefore *ver.* 33. of that 2. of the *Acts*, *Peter* giving an acount how it came to paſſe that they were ſo filled with the holy Ghoſt, ſayes, that Chriſt *having received from the Father the promiſe of the holy Ghoſt, had ſhed him forth on them*; which *receiving* is not to be only underſtood of his bare and ſingle receiving the promiſe of the holy Ghoſt for us, by having power then given him to ſhed him downe upon them, as God had promiſed, (though this is a true meaning of it) but further that he had received him firſt as powred forth on himſelfe, and ſo ſhed him forth on them: according to that rule, that whatever God doth unto us by Chriſt, he firſt doth it unto Chriſt: all promiſes are made and fulfilled unto him firſt, and ſo unto us in him; all that he beſtows on us, he recieves in himſelfe. And this may be one reaſon why (as *John* 7. 39.) the *Spirit was not as yet given, becauſe Jeſus was not as yet glorified:* But now he is in heaven, he is ſaid *to have the ſeven ſpirits:* ſo *Rev.* 1. 3. (which book ſets him out as he is ſince he went to heaven.) Now *thoſe ſeven ſpirits* are the holy Ghoſt, for ſo it muſt needs be meant, and not of any creature, as appeares by the 4. *ver.* of that *Chap.* where *grace and peace* are wiſht *from the ſeven ſpirits:* ſo called, in reſpect of the various effects of him both in Chriſt and us, though but one in perſon. And ſeven is a number of perfection, and is therefore there mentioned, to ſhew, that now Chriſt hath the Spirit in the utmoſt meaſure that the humane nature is capable of. And as his knowledge (which is a fruit of the Spirit) ſince his Aſcenſion is enlarged, (for before he knew not when the day of Judgement ſhould be, but now when he wrote this book of the Revelation, he did) ſo are his bowels (I ſpeak of the humane nature) extended; all the mercies that God meanes to beſtow being now actually to run through his hands, and his particular notice, and he to beſtow them not on the Jews only, but on Gentiles alſo, who were to be converted after he went to heaven. And ſo he hath now an heart adequate to Gods own heart, in the utmoſt extent of ſhewing mercie unto any whom God hath intended it unto.

And this is the third demonſtration from the *Spirits* dwelling in him; wherein you may help your faith, by an experiment of the holy Ghoſt his dwelling in your owne hearts, and there not onely working in you meekneſſe towards others, but pitty towards your ſelves, to get your ſoules ſaved; and to that end, ſtirring up in you inceſſant and *unutterable groanes* before the Throne of grace, for grace and mercy. Now the ſame Spirit dwelling in Chriſts heart in Heaven, that doth in yours here, and alwayes working in his heart firſt for you, and then in yours by commiſſion from him; reſt aſſured therefore, that that Spirit ſtirs up in him bowels of mercie infinitely larger towards you, then you can have unto your ſelves.

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§. II.

A ſecond ſort of Demonſtrations from ſeverall engagements now lying upon Chriſt in heaven.

THere are a ſecond ſort of Demonſtrations which may be drawn from many other ſeverall engagements continuing and lying upon Chriſt now he is in heaven: which muſt needs encline his heart towards us as much, yea more then ever. As

1. The continuance of all thoſe neere and intimate Relations

and allyances unto us of all ſorts; which no glory of his, can make any alteration in: and therefore not in his heart and love, nor a declining any reſpects and offices of love, which ſuch relations doe call for at his hands. All relations that are naturall, ſuch as betweene father and child, husband and wife, brother and brother, &c. looke what world they are made for, in that world they for ever hold, and can never be diſſolved. Theſe fleſhly relations indeed doe ceaſe in that other world, becauſe they were made onely for this world: as *Rom.* 7. 1. *The Wife is bound to her husband but ſo long as he lives:* But theſe relations of Chriſt unto us, were made in order to *the World to come* (as the Epiſtle to the Hebrews calls it:) and therefore are in thir full vigour and ſtrength, aud receive their compleatment therein. Wherefore it is, that Chriſt is ſaid to be *the ſame to day, yeſterday, and for ever, Heb.* 13. 8. To illuſtrate this by the conſtant and indiſſoluble tie of thoſe relations of this world, whereto no difference of condition, whether of advancement or debaſement, can give any diſcharge. We ſee in *Joſeph* when advanced, how as his relations continued, ſo his affections remained the ſame to his poore brethren, (who yet had injured him,) and alſo to his father. So *Gen.* 45. where in the ſame ſpeech he mentioneth both his owne greateſt dignities, and advancement, [*God hath made me a father to Pharaoh, and Lord of all his houſe, and a Ruler throughout all the Land of Egypt:*] (ſo *ver.*8.) and yet withall, he forgetteth not his relations, [*I am Joſeph your brother,*] (*ver.* 4.) even the ſame man ſtill. And his affections appeared alſo to be the ſame; for he *Wept over them, and could not refraine himſelfe,* as you have it, *v.*1,2. And the like he expreſſeth to his father, *ver.*9. *Goe to my father, and ſay, Thus ſaith thy ſon Ioſeph, God* hath made me Lord *over* all Egypt, (and yet thy ſon *Ioſeph* ſtill.)

Take another inſtance (wherein there was but the relation of being of the ſame countrey and allyance) in *Eſther,* when advanced to be Queene of an hundred twenty and ſeven provinces; who when ſhe was in the armes of the greateſt Monarch on earth, and enjoyed higheſt favour with him, yet then ſhe cryes out, *How can I endure to ſee the evill that ſhall come unto my people, or how can I endure to ſee the deſtruction of my kindred?* So *Chap.*8. 6. She conſidered but her relation, and how doth it work in her veyns by a ſympathie of bloud? Now much more doth this hold good of husband and wife, for they are in a neerer relation yet. Let the wife have beene one that was poore and meane, fallen into ſickneſſe, &c. and let the husband be as great and glorious as *Solomon* in all his royaltie; all man-kind would cry ſhame on ſuch a man, if he ſhould not now owne his wife, and be a huſband in all love and reſpect to her ſtill. But beyond all theſe relations, the relation of head and Members as it is moſt naturall, ſo it obligeth moſt: *No man ever yet hated his owne fleſh,* (ſayes the Apoſtle) (though diſeaſed and leprous) *but loveth and cheriſheth it.* And it is the law of Nature that *if one member be honoured all the members* are to *rejoyce with it,* (1 *Cor.*12.26.) *and if one member ſuffer all the reſt* are to *ſuffer with it. Even ſo* is *Chriſt* as (*ver.*12.) And theſe relations are they that doe move Chriſt to continne his love unto us. *Ieſus knowing that he was to depart out of this world, having loved his owne who were in the world, he loved them unto the end, Iohn* 13. 1. And the reaſon thereof is put upon his relation to them; they were *his owne*; and his owne by vertue of all relations whatſoever, his owne Brethren, his owne Spouſe, his owne fleſh; and *the* very *world will love its owne,* (as himſelfe ſpeaks) much more will he himſelfe love his owne. *He that provides not for his owne family, is worſe then an Infidel,* (ſayes the Apoſtle.) Now though Chriſt be in heaven, yet his people are his family ſtill: they are retainers to him, though they be on earth; and this, as truly as thoſe that ſtand about his perſon now he is in his glory. So that ſpeech evidently declares, [*of whom the whole family in heaven and earth is named*] they all together make up but one and the ſame family to him as their Lord. Chriſt is both the *founder,* the *ſubject,* and the moſt perfect *exemplar* and *patterne* to us, of the relations that are found on earth. Firſt he is *the* founder of all relations, and affections that accompanie them both in nature and grace. As therefore the Pſalmiſt argues, *ſhall he not ſee who made the eye?* So doe I; Shall not he who put all theſe affections into parents, and brothers, ſuitable to their relations, ſhall not he have them much more in himſelfe? *Though* our Father *Abraham* being in heaven *be ignorant of us, and Iſrael acknowledge us not, yet O Lord thou art our Father, and our Redeemer, &c. Iſai.*36.16. the Prophet ſpeaks it of Chriſt; as appears by *ver.* 1, and 2. and in a propheſie of the Jews Call; and he ſpeaks it of Chriſt, as ſuppoſed in Heaven, for he adds, *Looke downe from heaven, and behold from the habitation of thy holineſſe and thy glory*. There are but two things that ſhould make him to neglect ſinners; his *holineſſe*, as they are ſinners, and his glory, as they are meane and low creatures: Now he there mentions both, to ſhew, that notwithſtanding either as they are ſinners he rejects them not, and as they are baſe and meane he deſpiſeth them not.

2. He is the *Subject* of *all* relations, which no creature is. If a man be a husband, yet not a father, or a brother; but Chriſt is all: No one relation being ſufficient to expreſſe his love, wherewith he loveth and owneth us. And therefore he calls his Church both *Siſter* and *Spouſe*, *Cantic.* 5. 1.

3. He is the *patterne*, and exemplar of all theſe our relations, and they all are but the copies of his. Thus in *Epheſ.*1. 5. Chriſt is made the pattern of the relation & love of husbands; *Husbands* (ſayes the Apoſtle) *love your wives, as Chriſt loved his Church,* ſo *ver.* 25. Yea, *ver.* 31, 32, 33. the marriage of *Adam*, and the very words he then ſpeake of cleaving to a wife, are made but the types and ſhadows of Chriſts marriage to his Church. Herein I ſpeak (ſayes he) *concerning Chriſt and the Church:* and *this is a great myſtery*. Firſt, a *myſtery*, that is, this marriage of *Adam* was ordained *hiddenly*, to repreſent and ſignifie Chriſts marriage with his Church. And ſecondly, it is a *great* myſtery, becauſe the thing thereby ſignified is in it ſelfe ſo great, that this is but a ſhadow of it. And therefore all thoſe relations, and the affections of them, and the effects of thoſe affections, which you ſee and read to have been in men, are all, and were ordained to be (as all things elſe in this world are) but ſhadows of what is in Chriſt; who alone is the truth and ſubſtance of all ſimilitudes in nature, as well as the Ceremoniall types.

If therefore no advancement doth or ought to alter ſuch relations in men, then not in Chriſt. *He is not aſhamed to call us brethren*; as *Heb.* 2. 11. And yet the Apoſtle had juſt before ſaid of him, *v.* 9. *We ſee Jeſus crowned with glory and honour.* Yea and as when one member ſuffers, the reſt are touched with a ſympathie, ſo is it with Chriſt. *Paul* perſecuted the Saints, the members, and *why perſecuteſt thou me?* cries the Head in heaven: the foot was trodden on, but the Head felt it, though *crowned with glory and honour. We are fleſh of his fleſh, and bone of* *his bone, Epheſ.* 5. 30. and therefore as *Eſther* ſaid,ſo ſayes Chriſt, *How can I endure to ſee the evill that befalls my people ?* If a husband hath a wife that is meane, and he become a King, it were his glory and not his ſhame to advance her; yea, it were his ſhame to neglect her: eſpecially, if when the betrothment was firſt made, ſhe was then rich and glorious, and a Kings daughter, but ſince that, falne into poverty and miſery. Now Chriſts Spouſe, though now ſhe be falne into ſin and miſery, yet when ſhe was firſt given to Chriſt by God the Father, (who from all eternity made the match) ſhe was lookt upon as all glorious. For in election, at firſt, both Chriſt and we were by God conſidered in that glorie which he meanes to bring him and us unto at laſt; that being *firſt* in Gods *intention* which is *laſt* in *execution.* For God at the beginning doth look at the end of his works, and at what he meanes to make them. And ſo, he then primitively intending to make us thus glorious as we ſhall be, he brought and preſented us to his Sonne in that glaſſe of his Decrees, under that face of glory wherewith at laſt he meant to endow us. He ſhewed us to him as apparelled with all thoſe jewels of grace and glory which we ſhall weare in heaven; he did this then, even as he brought *Eve* unto *Adam,* whoſe marriage was in all the type of this: ſo that as this was the firſt Idea that God tooke us up in, and that we appeared in before him, ſo alſo wherein he preſented us then to Chriſt, and (as it were) ſaid, ſuch a wife will I give thee. And as ſuch did the ſecond Perſon marry us; and undertooke to bring us to that eſtate. And that God ordained us thus to fall into ſinne and miſerie, was but to illuſtrate the ſtory of Chriſts love, and thereby to render this our Lover and Husband the more glorious in his love to us, and to make this primitive condition whereunto God meant againe to bring us, the more eminently illuſtrious. And therefore we being marryed unto him, when we were thus glorious in Gods firſt intention, although in his decrees about the execution of this, or the bringing us to this glory, we fall into meanneſſe and miſerie before we attaine to it, yet the marriage ſtill holds; Chriſt took us to run the ſame fortune with us, and that we ſhould do the like with him. And hence it was, that we being falne into ſinne, and ſo our *fleſh* become *fraile* and *ſubject to infirmities,* that he therefore *took part of the ſame,* as *Heb.*2.13.

And anſwerably on the other ſide, he being now advanced to the glory ordained for him, he can never reſt till he hath reſtored us to that beauty wherein at firſt we were preſented to him, and till he hath purged and *cleanſed us, that ſo he may preſent us to himſelfe a glorious Church,* (as you have it, *Eph.*5.26,27.) even ſuch as in Gods firſt intention we were ſhewne to him to become; having that native and originall beauty, and poſſeſſing that eſtate wherein he looked upon us, when he firſt tooke liking to us, and married us. This is argued there from this very relation of his being our husband, *ver.* 25, 26. And therefore though Chriſt be now in glory, yet let not that diſcourage you, for hee hath the heart of a husband towards you, being *betrothed unto you for ever, in faithfulneſſe, and in loving kindneſſe,* (as *Hoſ.*2.) and the idea of that beauty is ſo imprinted on his heart, which from everlaſting was ordained you, that he will never ceaſe to ſanctifie and to cleanſe you, till he hath reſtored you to that beauty which once he took ſuch a liking of.

A ſecond engagement. This love of his unto us is yet further encreaſed, by what he both did, and ſuffered for us here on earth, before he went to Heaven. *Having loved his own,* ſo far as to dye for them, *he will* certainly *love them unto the end,* even to eternity. We ſhall finde in all ſorts of relations, both ſpirituall and naturall, that the having done much for any beloved of us, doth beget a further care and love towards them. And the like effect thoſe eminent ſufferings of Chriſt for us, have certainly produced in him; we may ſee this in parents, for beſides that naturall affection planted in mothers towards their children, (as they are theirs) the very pains, hard labour, and travail they were at in bringing them forth, encreaſeth their affections towards them, and that in a greater degree then fathers beare. And therefore the eminency of affection is attributed unto that of the *mother* towards her child, and put upon this that it is *the ſonne of her wombe*, *Iſai.*49.15. And then, the performing of that office and worke of nurſing them themſelves, (which yet it is done with much trouble and diſquietment) doth (in experience) yet more endeare thoſe their children unto them which they ſo nurſe, to an apparent difference of bowels and love, in compariſon of that which they put forth to others of their owne children which they nurſed not. And therefore in the ſame place of *Eſay*, as the Mothers affection to *the ſonne of her wombe*, ſo to her *ſuckling child*, is mentioned, as being the higheſt inſtance of ſuch love. And as thus in paternall affection, ſo alſo in conjugall. In ſuch mutuall loves in the purſuing of which, there have any difficulties or hardſhips been encountred; and the more thoſe lovers have ſuffered the one for the other, the more is the edge of their deſires whetted, and their love encreaſed; and the party for whom they ſuffered, is thereby rendred the more deare unto them.

And as it is thus in theſe naturall relations, ſo alſo in ſpirituall; we may ſee it in holy men, as in *Moſes*, who was a mediator for the *Jewes*, as Chriſt is for us; *Moſes* therein being but Chriſts Type and ſhadow, and therefore I the rather inſtance in him. He under God had beene the deliverer of the people of *Iſrael* out of *Egypt*, with the hazard of his own life, and had led them in the wilderneſſe, and given them that good Law that was their wiſdome in the ſight of all the Nations, and by his prayers kept off Gods wrath from them. And who ever (of all thoſe *Heroes* we read of) did ſo much for any Nation, who yet were continually murmuring at him, and had like once to have ſtoned him? and yet, what he had done for them did ſo mightily engage his heart, and ſo immoveably point and fix it unto their good, that although God in his wrath againſt them, offered to make of him alone a greater and mightier Nation then they were, yet *Moſes* refuſed that offer (the greateſt that ever any Sonne of *Adam* was tempted with,) and ſtill went on to intercede for them, and among other uſed this very argument to God, even the conſideration of what he had already done for them (as *with* what *great might and power, hee had brought them out of Ægypt, &c.*) thereby to move God to continue his goodneſſe unto them, ſo *Exod.* 32. 11. and elſewhere; And this overcame God, as you may read in the 14. *verſe* of the fore named *Chapter*. Yea, ſo ſet was *Moſes* his heart upon them, that hee not onely refuſed that former offer which God made him, but he made an offer unto God of himſelfe, to ſacrifice his portion in life for their good: *Rather* (ſayes he) *blot me out of the book of life*: So *verſ.* 32.

Exod. 32. 32

And we may obſerve the like zealous love in holy *Paul*, towards all thoſe converts of his, whom in his Epiſtles hee wrote unto; towards whom, that which ſo much endeared his affections, was the paines, the coſt, the travail, the care and the ſufferings that he had had in bringing them unto Chriſt. Thus towards the *Galatians*, how ſolicitous was hee? how afraid to loſe his labour on them? *I am afraid of you, leſt I have beſtowed upon you labour in vain*: ſo hee expreſſeth himſelfe, *Galat.*4.11. and *verſ.*19. hee utters himſelfe yet more deepely; *My little children* (ſayes he) *of whom I againe travaile in birth, untill Chriſt be formed in you.* He profeſſeth himſelfe content to be in travail againe for them, rather then loſe that, about which he had been in travail for them once before.

Now from both theſe examples (whereof the one was Chriſts Type, and the other the very copy and patern of Chriſts heart) we may raiſe up our hearts to the perſwaſion of that love and affection which muſt neeeds be in the heart of Chriſt, from that which he hath done and ſuffered for us.

Firſt, For *Moſes*, did *Moſes* ever doe that for that people, which Chriſt hath done and ſuffered for you? Hee acknowledged that he had *not borne that people in his wombe*, but Chriſt bare us all, and we were the *travaile of his Soule*, and for us he endured the *birth-throws of death* (as *Peter* calls them, *Acts* 2.24.) And then for *Paul*, *was Paul crucified for you?* (ſayes *Paul* likewiſe of himſelfe) but Chriſt was, and hee ſpeakes it the more to enhaunce the love of Chriſt. Or if *Paul* had beene crucified, would or could it have profited us? No; If therefore *Paul* was contented to have been in travaile againe for the *Galatians*, when he feared their falling away; then how doth Chriſts heart worke much more towards ſinners? he having put in ſo infinite a ſtock of ſufferings for us already, which he is loath to loſe; and hath ſo much love to us beſides, that if we could ſuppoſe, that otherwiſe we could not be ſaved, he could be content to be in travaile againe, and to ſuffer for us afreſh: But he needed to do this but *once* (as the Apoſtle to the *Hebrewes* ſpeaks:) ſo *perfect* was his Prieſthood. Be aſſured then, that his love was not ſpent or worne out at his death, but encreaſed by it. His love it was that cauſed him to die, and to *lay downe his life for his ſheepe*; and *greater love then this, hath no man*, (ſaid himſelfe before he did it.) But now having dyed, this muſt needs cauſe him from his ſoule to cleave the more unto them.

A cauſe, or a perſon that a man hath ſuffered much for, according to the proportion of his ſufferings, is ones love and zeal thereunto; for theſe doe lay a ſtrong engagement upon a man: becauſe otherwiſe hee loſeth the thanks and the honour of all that is already done and paſt by him. *Have you ſuffered ſo many things in vaine?* ſayes the Apoſtle to the *Galatians, Chap.* 3.4. where hee makes a motive and an incitement of it, that ſeeing they had endured ſo much for Chriſt, and the profeſſion of him, they would not now loſe all for want of doing a little more. And doth not the ſame diſpoſition remaine in Chriſt? eſpecially ſeeing the hard work is over and diſpatcht which he was to doe on Earth; and that which now remaines for him to doe in Heaven, is far more ſweet and full of glory, and as the *reaping in joy*, of what he had here *ſowne in teares.* If his love was ſo great, as to hold out the enduring ſo much; then now when that brunt is over, and his love is become a tryed love, will it not continue? If when tryed in adverſity, (and that is the ſureſt and ſtrongeſt love) and in the greateſt adverſity that ever was; if it then held, will it not ſtill doe ſo in his proſperity much more? Did his heart ſtick to us, and by us in the greateſt temptation that ever was; and will his glorious and proſperous eſtate take it off, or abate his love unto us? Certainly no: [*Ieſus the ſame to day, yeſterday, and for ever.*] *Heb.* 13. 8. When he was in the midſt of his paines, one for whom hee was then a ſuffering, ſaid unto him, *Lord remember me when thou commeſt into thy Kingdome*; and could Chriſt mind him then? (as you know he did, telling him, *This day ſhalt thou be with me in Paradiſe*) then ſurely when Chriſt came to Paradiſe, he would doe it much more; and remember him too, by the ſureſt token that ever was, and which he can never forget, namely, the paines which hee was then enduring for him. *He remembers both them and us ſtill*, (as the Prophet ſpeakes of God.) And if he would have us *remember his death till hee comes*, ſo to cauſe our hearts to love him; then certainly himſelfe doth it in Heaven much more: No queſtion but he remembers us, as hee promiſed to doe that good thiefe, now hee *is in his Kingdome.* And ſo much for this ſecond Engagement.

A 3. Engagement is the engagement of an *Office*, which ſtill lies upon him, and requires of him all mercifulneſſe and graciouſneſſe towards ſinners that doe come unto him. And therefore whilſt hee continues in that place, and inveſted with that office, (as hee for ever doth) his heart muſt needs continue full of tenderneſſe and bowels. Now that office is the office of his *Prieſthood*; which this Text mentions, as the foundation of our encouragement to come *boldly to the Throne of grace, for grace and mercy,* ——*ſeeing we have a great High* [*Prieſt*] *entred into the Heavens.*

Two things I am to ſhew, to make up this Demonſtration:

Firſt, that this office of High-Prieſthood is an office erected wholly for the ſhewing of grace and mercy.

And ſecondly, that this office doth therefore lay upon Chriſt a duty to be in all his diſpenſations full of grace and mercy; and therefore his heart remaines moſt certainly ſuited and framed thereunto.

For the firſt. The office of High-Prieſthood is altogether an office of grace: And I may call it the *Pardon-office*, ſet up and erected by God in Heaven; and Chriſt, he is appointed the *Lord* and *Maſter* of it. And as his *Kingly office* is an office of *power* and *dominion*, and his *Propheticall office* an office of *knowledge* and *Wiſdome*; ſo his *Prieſtly office* is an office of *grace* and *mercy*. The High-Prieſts office did properly deale in nothing elſe. If there had not been a *Mercy-ſeat* in the Holy of Holies, the High-Prieſt had not at all been appointed to have gone into it. It was Mercy, and Reconciliation, and Atonement for ſinners, that he was to treat about, and ſo to officiate for at the Mercy-ſeat; He had had otherwiſe no worke, nor any thing to doe when he ſhould come into the moſt holy place. Now this was but a typicall alluſion unto this office of Chriſts in Heaven. And therefore the Apoſtle (in the Text) when he ſpeaks of this our High Prieſts being entred into Heaven, hee makes mention of a *Throne of Grace*, and this in anſwer to that in the Type both of the High Prieſt of old, and of the *Mercy ſeate* in the Holy of Holies. And further to confirme this, the Apoſtle goes on to open that very Type, and to apply it unto Chriſt, unto this very purpoſe which we have now in hand: And this in the very next words to my Text, *Chap.*5.1,2,3. *verſes*; in which he gives a full deſcription of an *High-Prieſt*, and all the *properties* and requiſites that were to be in him, together with the eminent and principall *end* that that office was ordained for. Now the great and eſſentiall *qualifications* theer ſpecified, that were to be in a High-Prieſt, are *Mercie* and *Grace*, and the *ends* for which he is there ſaid to be ordained, are works of *Mercie* and *Grace*. And beſides what the words in their ſingle ſtanding doe hold forth to this purpoſe; obſerve that they come in to back and confirme that exhortation in the Text, wherein he had ſet forth Chriſt as an *High-Prieſt touched with the feeling of infirmities*; and that therefore we ſhould *come with boldneſſe for grace and mercy: for every High-Prieſt* (ſayes he) *taken from among men is ordained for men in things pertaining to God: that he may offer both gifts and ſacrifices for ſinne. One who can have compaſſion, &c.* So that theſe words are a confirmation of what he had before ſaid, and doe ſet out Chriſt the ſubſtance, in his grace and mercifulneſſe, under *Aaron* and his ſonnes the ſhadowes: and all this for the comfort of Beleevers.

Now 1. for the *ends* for which thoſe High prieſts were appointed, they ſpeak all nothing but grace and mercy unto ſinners; it is ſaid, he was one *ordained* [*for men,*] *to offer both gifts and ſacrifices for ſins.* There is both the *finis cujus*, the end for *whom*, and the *finis cui*, the end for *which* he was ordained.

1. For *whom*, He was ordained for *men*, that is, for mens cauſe and for their good: Had it not been for the ſalvation of men, God had never made Chriſt a Prieſt. So that he is wholly to employ all his intereſt and power for them, for whoſe cauſe he was ordained a Prieſt, and that in all things that are betweene God and them. He is to tranſact τὰ πρὸς τὸν Θεὸν, all things that are to be done by us *towards God*, or for us *with God*, he is to take up all onr quarrels with God, and to mediate a reconciliation between us and him; He is to procure us all favour from God, and to doe all that which God would have done for our ſalvation. And that he might doe this willingly, kindly, and naturally for us, as every High Prieſt was *taken from among men*; ſo was Chriſt, that he might be a Prieſt of our owne kinde, and ſo be more kind unto us, then the nature of an Angel cou'd have been. And how much this conduceth to his being a mercifull High-Prieſt, I ſhall ſhew anon.

2. The end for *which* every High-Prieſt was ordained, ſhews this. He was to *offer gifts and ſacrifices for ſinnes: Sacrifices for ſins,*

to pacifie Gods wrath againſt ſinne, and *gifts* to procure his favour. You know the Apoſtle in the foregoing words had mentioned *Grace* and *Mercie*, and encouraged us to come with boldneſſe unto this High-Prieſt for both; and anſwerably, to encourage us the more, he ſayes the High-Prieſt by his office was to offer for both; *gifts* for to procure all *grace*, and *ſacrifices* to procure all *mercie* for us, in reſpect of our *ſins*. Thus you ſee the ends which he is ordained for, are all matter of grace and mercie, and ſo of encouragement unto men for the obtaining of both, *ver.* 1.

3. The *qualification* that was required in a High Prieſt, was, that he ſhould be *one that could have compaſſion*, &c. and this is ſet forth, *ver.* 2. He that was High-Prieſt, was not choſen into that office for his deep wiſdome, great power, or exact holineſſe; but for the mercie and compaſſion that was in him. That is it which is here made the ſpeciall (and therefore the onely mentioned) property in an High-Prieſt, *as ſuch*; and the ſpecificall and eſſentiall qualification that was inwardly and internally to conſtitute him, and fit him for that office: as Gods appointment did. outwardly and externally, as *ver.* 4. hath it. And the word [*δυνάμενος*,] [*that can* or *is able*] imports an inward faculty, a ſpirit, a diſpoſition, a heart that knowes how to be compaſſionate. And it is the ſame word that the Apoſtle had before uſed to expreſſe Chriſts heart by, even in the words of the Text, [*δυνάμενον συμπαθῆσαι*] that is, [*Who can be toucht with the feeling of our infirmities.*] And he had alſo uſed it of him afore that, in the point of mercy, *Chap.* 2. 18. [*δύναται*, &c.] [*be is able*] *to* ſuccour, &c. which is not meant, of any externall power, (which we uſually call *Ability*) but of an internall touch in his will; He hath an *heart* able to forgive, and to afford help.

Now therefore if this be ſo eſſentiall a property to an High-prieſt *as ſuch*; then it is in Chriſt moſt eminently. And as Chriſt had not beene fit to have beene Gods *King*, if he had not had all power and ſtrength in him, which is eſſentiall to conſtitute him a King; ſo nor to have beene Gods *High prieſt*, if he had not had ſuch an *heart* for mercifulneſſe; yea, and no longer to have beene a Prieſt, then he ſhould continue to have ſuch a heart. Even as that which internally qualifies a *Miniſter* for the miniſtery is his *gifts*, which if he loſeth, he is no longer to be in that office: Or, as reaſon makes a man a *man*; which if he loſeth he becomes a beaſt*:* Thus no longer ſhould Chriſt continue to be a Prieſt, then he hath an heart that *can have compaſſion*, (as this ſecond verſe hath it.) And the word which we tranſlate [*to have compaſſion*] is exceeding emphaticall, and the force of it obſervable; it is in the Originall [μετριοπαθεῖν.] and ſignifies [*to have compaſſion according to every ones meaſure and proportion.*] He had ſaid of Chriſt in the words of my text, that he was *toucht with the feeling of our infirmities*, or that, *he had a ſuffering with us in all our evills:* and this word alſo here uſed imports a *ſuffering:* But then, ſome greatly diſtreſſed ſoules might queſtion thus; Though he pities me, and is affected, yet my miſery and ſinnes being great, will he take them in to the full, lay them to heart, to pity me according to the greatneſſe of them? To meet with this thought therefore, and to prevent even this objection about Chriſts pity, the Apoſtle ſets him out by what was the duty of the High-Prieſt who was his ſhadow; that he is one that *can have compaſſion according to the meaſure of every ones diſtreſſe*; and one that conſiders every circumſtance in it, and will accordingly afford his pity and help, and if it be *great*, he hath a *great fellow-feeling* of it, for he is a *great High Prieſt:* Thy *miſery* can never exceede his *mercy*. The word here uſed comes from [μετρὸν] a *meaſure*, and [παθεῖν] to *ſuffer*. And that it is the Apoſtles ſcope to hold this forth in this word, is evident by what followes, for he on purpoſe makes mention of thoſe ſeverall degrees, proportions, and ranks of ſinners under the old Law, who were capable of mercy and compaſſion, *who can have compaſſion* (ſayes he) *on the* [*ignorant*] *and on them that are* [*out of the way.*] In the old Law you may read of ſeverall degrees and kinds of ſinners, for which God appointed or *meaſured* out differing and proportionable ſacrifices, *Levit.* 4. *ver.* 2. and 5. and another for ſinnes *againſt knowledge*, or ſuch as were wittingly committed, *Chap.* 16. *ver.* 2, 3. compared with *ver.* 6. Now when any ſinner came to the High-prieſt to make atonement for him, the Prieſt was wiſely to conſider the kind and the proportion of his ſinne; as whether it were a ſinne of meere ignorance, or whether it were againſt knowledge, and accordingly he was to proportion a ſacrifice, and to mediate for him: And ſo he did μετριοπαθεῖν, *pity him according* *to meaſure*, or according to *reaſon* or diſcretion, (as in the margent it is varied.) And therefore the Apoſtle here metions both *the ignorant*, (that is, thoſe that ſinne out of meere ignorance) and *them that are gone out of the Way*, namely, by wilfull and witting iniquity. And ſo by this propety that was to be in the High-Prieſt, doth he here ſet forth Chriſt. As the meaſure of any mans need and diſtreſſe is from ſin and miſery, accordingly is he affected towards him. And as we have ſinnes of ſeverall ſizes; accordingly hath he mercies, and puts forth a mediation proportionable; whether they be ignorances, or ſins of daily incurſion, or elſe ſinnes more groſſe and preſumptuous. And therefore let neither of them diſcourage any from comming unto Chriſt for grace and mercy.

So that (for the cloſure of this) here is both the *qualification* diſpoſing him for this office, *mercifull compaſſionateneſſe*; and here are the ends of this office, even to deale mercifully with all ſorts of ſinners *according to the proportion* and *meaſure* of their ſinnes and miſeries. From each of which doe ariſe theſe Corollaries, which make up the Demoſtration in hand, as the concluſion: 1. That he is no longer fit for this place, then he continues to be of a gracious diſpoſition, and one that *can have compaſſion*. 2. That he can no longer be *faithfull* in the diſcharge of this office, (according to the ends for which it was appointed) then he ſhews all grace and mercy unto them that come unto his throne of grace for it.

And that is the ſecond thing which I at firſt propounded; that this office did lay a *duty* upon him to have *compaſſion*: And it neceſſarily follows from the former. And anſwerably to confirme this, we have both theſe two brought to our hands in one place together, (and which is a parallel place to this laſt interpreted) it is *Heb.* 2. 17. [*That he might be a mercifull and a faithfull High-Prieſt, &c.*] He is at once here ſaid to be both *mercifull* and *faithfull*: And both are attributed to him, in reſpect of this High-Prieſts office, [*faithfull* [*High-Prieſt*:] and that, as it is to be executed in heaven, after the dayes of his fleſh ended. For the Apoſtle giving the reaſon of it, and ſhewing what it is that fits him to be ſuch an High-Prieſt, addes, *ver.* 28. [*In that himſelfe* [*hath*] *ſuffered*:] ſo that it relates to the time after his ſufferings ended. Now in that he is ſaid to be [*merci-*

full,] this relates to that internall diſpoſition of his heart, (before ſpoken of) qualifying him for this office; and in that he is ſaid to be [*faithfull,*] that reſpects his execution of it; he is faithfull in the diſcharge of the duty which that place layes on him.

So then, this goes further then the former, for it ſhews, that to exerciſe mercy, is the duty of his place, and that, if he will be *faithfull*, he muſt be *mercifull.* For *faithfullneſſe* in any office, imports an exact performance of ſomthing appointed by him, who deſignes one to that office, and that as a duty: and that this is a true deſcription of *faithfullneſſe*, and alſo that this *faithfullneſſe* ſo deſcribed is in Chriſt, we have at once implyed, in that which immediately follows in the beginning of the 3. *Chap. v.* 3. *Who was* (ſayes the Apoſtle, going on to ſpeak of Chriſt) *faithfull to him that appointed him, as Moſes alſo was faithfull in all his houſe:* we have the ſame thing as expreſly ſpoken in that fore-quoted place, *Heb.* 5. (in the next words to thoſe we even now opened,) *ver.* 3. *And by reaſon hereof* [*he ought*] *to offer for ſins:* ——he ſpeaks it of Chriſts Type, the High-Prieſt, (as the former alſo he had done) But thereby to ſhew that it is Chriſts duty alſo to mediate for all that come to him, *He ought to doe it.* Now then to enforce this conſideration, for the help of our faith herein; If this office doth by Gods appointment thus bind him to it, and if it be the duty of his place, then certainly he will performe it moſt exactly, for elſe he doth not doe his duty. And our comfort may be, that his *faithfullneſſe* lies in being mercifull: therfore (you ſee) they are both here joyned together. Every one is to doe the proper duty of his place, and exactly to ſee to that. And therefore the Apoſtle, *Rom.* 12. exhorting to the diſcharge of the duties of each office in the Church, *ver.*7. he ſayes, *Let him that hath a Miniſtry*, committed to him, *wait on his miniſtry*; and (among others) if his place of miniſtration be to *ſhew mercy*, (as *ver.*8.) (which was an office in the Church, upon which lyed the care of the *poore* and *ſick*) he is *to doe it with cheerfullneſſe*. And ſo ſayes Chriſt of himſelfe, *Eſay* 61. 1, 2. *The Spirit of the Lord is upon me, to bind up the broken hearted, to open the priſon doores to them that are bound,* (to viſit and relieve them) *and to preach good tidings to the meeke.* Such kinde of ſoules are they that he hath the charge of. He is *the great Shep-*

heard and Biſhop of ſoules, 1*Pet*.2. *ult*. and the *ſick*, and the *broken*, they are his ſheep, his charge, his Dioceſe, as *Ezekiel* hath it, *Chap*. 34. 16. And to tend ſuch as theſe, he looks for ever upon it as his duty, as his own expreſſion upon the like occaſion imporceh, in *John* 10. 16. *Other ſheep I have*, (ſayes Chriſt) *them I* [*muſt*] *bring*, &c. Obſerve how he puts a [μὲ δεῖ] an [*I muſt*] upon it; looking at it as his duty, ſtrictly laid upon him by his place of being a ſhepheard. And the proper duty of his place being *to ſhew mercy*, he doth it *with cheerfulneſſe*, (as the Apoſtle ſpeaks:) For Mercie makes one doe what they doe, with cheerfulneſſe. And Chriſt, as he is the *Biſhop*, ſo the Διάκονος, the *Deacon* alſo, (for he bears all offices to his Churh) as of the *circumciſion*, ſo of the *uncircumciſion* alſo: ſo he is called, *Rom*. 15.8. And theſe offices of *High-Prieſt*, *ſhepheard*, *Biſhop*, &c. he hath ſtill in heaven; for *he continues a Prieſt for ever*, *Heb*. 7. 24.

Now therefore to conclude this Head: Never feare that Chriſts great advancement in heaven, ſhould any whit alter his diſpoſition; for this his very advancement engageth him the more. For although he be *entred into the heavens*; yet conſider withall that it is here added, [to be an *High-Prieſt*] there; and ſo long, feare not: for his place it ſelfe will call for mercie from him unto them that treat with him about it. And although in the heavens he be *advanced far above all principalites and powers*, yet ſtill his High-Prieſthood goes with him, and accompanies him: For *ſuch an High-Prieſt became us, as was higher then the heavens*, *Heb*. 7. 26. And further, though he ſits at Gods right hand, and on his Fathers Throne, yet that Throne it is a *Throne of grace*, (as the Text hath it) upon which he ſits. And as the *Mercie-ſeat* in the Type was the fartheſt and highieſt thing in the Holy of Holies; ſo the *Throne of grace* (which is an infinite encouragement unto us) is the higheſt ſeat in heaven. So that if Chriſt will have, and keep the greateſt place in heaven, the higheſt preferment that heaven it ſelfe can beſtow upon him, it engageth him unto grace and mercy. The higheſt honour there hath this Attribute of *Grace* annexed to it in its very title, [*A Throne of grace*:] And as *Solomon* ſayes, *A Kings Throne is eſtabliſhed by righteouſneſſe*, it continues firme by it; ſo is Chriſts Throne by *Grace*. Grace was both the firſt founder of his Throne, or his raiſer to it, and alſo it is the eſtabliſher of it.

Firſt, it is the *founder* of it; For the reaſon why God did ſet him up in that place, was, becauſe he had more grace and mercy in his heart, then all the creatures had, or could be capable of. All Favourites are uſually raiſed for ſomething that is eminent in them, either beauty, pleaſantneſſe of wit, State-policy, or the like. Now if you aske what moved God to advance Chriſt to this high Throne, it was his grace: So *Pſal.* 45.3. [*Grace*] *is poured into thy lips*, (and ſo dwels much more in his heart) [*Therefore*] *God hath bleſſed thee*: (ſo it followes:) namely, with all thoſe glories in Heaven (which are Gods bleſſings to his Sonne.)

And then ſecondly, Grace is the *upholder* of his Throne: ſo *verſ.*4. of the aforeſaid *Pſal.*45. *In thy majeſty——proſper thou*; as well *becauſe of meekneſſe*, as of *righteouſneſſe*, and alſo becauſe of *Truth*; that is, the word of truth, the Goſpell of our ſalvation, (as *Paul* exegetically expoundeth it, *Epheſ.*1.13.) Theſe are the pillars and ſupporters of his throne and majeſty: And there are *two* of them, you ſee, that are of *grace*, (*meekneſſe*, and the *Goſpel of our ſalvation*) unto *one* of *juſtice*, or *righteouſneſſe*; and yet that one is for us too. And theſe *eſtabliſh* Chriſts Throne: So it followes, *verſ.*6 *Thy Throne, O God, is for ever and ever*: And you know who applies this unto Chriſt, *Heb.*1.8. Feare not then, when as *meekneſſe* ſupports his *Majeſty*, and *grace* his *throne*; and when as he holds his place by ſhewing theſe. And thus much from that office that is laid upon Chriſt as he is a *Prieſt*.

A fourth engagement, which added to the former, may mightily helpe our faith in this, is, his *owne intereſt*; both in that our ſalvation is the purchaſe of his bloud; and alſo that his own joy, comfort, happineſſe, and glory are encreaſed and enlarged by his ſhewing grace and mercy, in pardoning, relieving, and comforting his members here on earth, under all their infirmities. So that, beſides the obligation of an office undertaken by him for us, there is the addition of a mighty intereſt of his own, coincident therewith, to fix his heart unto *faithfulneſſe* for us, in all that doth concerne us. We ſee that Advocates and Atturneys who plead for others, although that they have no ſhare in the eſtate for which they plead, no title to, or intereſt therein; yet when they have undertaken a Clients cauſe, (if honeſt) how diligent will they be to promote and carry it for *that* their Client,ſimply becauſe it is their office,and the duty of their place; and yet they have but a very ſmall Fee given them, in compariſon of that eſtate which oft times they follow ſute about? How much more would their diligence be whetted, if the Lands and Eſtates they ſue for, were their own, or a purchaſe of theirs for their wives joynture, or childrens portions? Now ſuch is the pardoning of our ſins, the ſalvation of our ſoules, and the conforming of our hearts unto Chriſt; theſe are the purchaſe of Chriſts blood, and whilſt he is exerciſed in promoving theſe, hee doth good to his own child and Spouſe, &c. which is in effect a doing good unto himſelfe. Yea, to doe theſe, bringeth in to himſelfe more comfort and glory,then it procures to them. And therefore the Apoſtle in the beginning of the following Chapter, (namely, *Heb.*3.) ſayes, that Chriſt is engaged to *faithfulneſſe* in the execution of his office, not as a meere *ſervant* onely, who is betruſted by his Maſter, but as an *owner,* who hath an intereſt of poſſeſſion in the things committed to his care, and a revenue from theſe: So *verſ.*5. *Moſes verily* (ſayes he) *Was faithfull as a ſervant in Gods houſe; but Chriſt as a Son over his owne houſe,* (that is, as an Heire of all) *Whoſe houſe* (or family) *are Wee,* (ſayes the Apoſtle,) *verſ.*6. If a Phyſician for his fee will be faithfull, although he be a ſtranger; much more will he be ſo if he be Father to the Patient, (ſo as his own life and comfort are bound up in that of the childs) or when much of his eſtate and commings in are from the life of the party unto whom hee miniſters phyſick: In ſuch a caſe they ſhall be ſure to want for no care and coſt, and to lack no Cordials that will comfort them, no means that will cure them, and keepe them healthfull, and no fit diet that may nouriſh and ſtrengthen them. As the care of that Prince of the Eunuchs, in the firſt of *Daniel,* was, to have thoſe children committed to his charge, to eate and drinke of the beſt, becauſe that on their looks and good liking his place depended: Now ſo God hath ordered it, even for an everlaſting obligation of Chriſts heart unto us, that his giving grace, mercy, and comfort to us, is one great part of his glory, and of the revenue of his happineſſe in Heaven, and of his inheritance there.

Firſt, to explaine how this may be, conſider, That the Humane nature of Chriſt in Heaven hath a double capacity of glory, happineſſe, and delight; One in that neere fellowſhip and communion with his Father, and the other Perſons, through his perſonall union with the Godhead. Which joy of his in this fellowſhip, Chriſt himſelfe ſpeaks of, *Pſal.* 16. *verſ. ult.* as to be enjoyed by him, *In thy preſence is* [*fulneſſe of joy,*] *and at thy right hand are pleaſures for evermore.* And this is a conſtant and ſetled fulneſſe of pleaſure; ſuch as admits not any addition or diminution, but is alwayes one and the ſame, and abſolute and entire in it ſelfe; and of it-ſelfe alone ſufficient for the Son of God, and Heyre of all things to live upon, though hee ſhould have had no other commings in of joy and delight from any creature. And this is his naturall inheritance.

But God hath beſtowed upon him another capacity of glory, and a revenue of pleaſure to come in another way; and (anſwerably) another *fulneſſe*, namely, from his Church and Spouſe, which is his body. Thus *Epheſ.* 1. when the Apoſtle had ſpoke the higheſt things of Chriſts perſonall advancement in Heaven that could be uttered, as of his *ſitting down at Gods right hand far above all principalities and powers, &c. verſ.* 20, 21. yet *verſ.* 22. he addes this unto all, *And gave him to be an Head to the Church, which is his Body, the* [*fulneſſe*] *of him who filleth all in all.* So that although he of himſelfe perſonally be ſo full, (the fulneſſe of the God-head dwelling in him) that hee overflowes to the filling all things; yet he is pleaſed to account (and it is ſo in the reality) his Church, and the ſalvation of it, to be another *fulneſſe* unto him, ſuper-added unto the former. As Sonne of God he is compleat, and that of himſelfe; but as an Head, he yet hath another additionall fulneſſe of joy from the good and happineſſe of his members. And as all pleaſure is the companion, and the reſult of action; ſo this ariſeth unto him, from his exerciſing acts of grace, and from his continuall doing good unto, and for thoſe his members; or (as the Apoſtle expreſſeth it) from his *filling them* with all mercy, grace, comfort, and felicity; Himſelfe becoming yet more *full*, by *filling* them: and this is his inheritance alſo, as that other was. So as a double inheritance Chriſt hath to live upon; One *perſonall*, and due unto him, (as he is the Son of God) the firſt moment of his Incarnation, ere he had wrought any one piece of worke towards our ſalvation:

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Another acquired, purchaſed, and merited by his having performed that great ſervice and obedience: and certainly, beſides the glory of his perſon, there is the glory of his office, of Mediatorſhip, and of Headſhip to his Church: And though he is never ſo full of himſelfe, yet hee deſpiſeth not this part of his revenue that comes in from below. Thus much for explication.

Now ſecondly, for the confirmation and making up the demonſtration in hand. This ſuperadded glory and happineſſe of Chriſt is enlarged and encreaſed, ſtill as his members come to have the purchaſe of his death more and more laid forth upon them: So as when their ſins are pardoned, their hearts more ſanctified, and their ſpirits comforted, then comes He to ſee the the fruit of his labour, and is comforted thereby, for he is the more glorified by it: yea he is much more pleaſed and rejoyced in this, then themſelves can be. And this muſt needs keepe up in his heart his care and love unto his children here below, to *water* and refreſh them *every moment*, (as *Iſaiah* ſpeaks, *Chap.* 37.3.) For in thus putting forth acts of grace and favour, and in doing good unto them, hee doth but good unto himſelfe; which is the ſureſt engagement in the world. And therefore the Apoſtle exhorts men to love their wives, upon this ground, that in ſo doing, they *love themſelves:* (*Epheſ.*5.28. *So ought men to love their wives, as their own bodies: He that loveth his wife, loveth himſelfe:*) ſo ſtrict and neere is that relation. Now the ſame doth hold true of Chriſt in his loving his Church. And therefore in the ſame place, the love of Chriſt unto his Church is held forth as the patterne and examplar of ours, ſo *ver.*25. [*Even as Chriſt alſo loved the Church,*] And ſo it may well be argued thence by comparing the one ſpeech with the other, that Chriſt in loving his Church, doth but love himſelfe; and then the more love and grace hee ſhews unto the Members of that his Body, the more hee ſhews love unto himſelfe. And accordingly it is further added there, *verſ.*27. that he daily *waſheth and cleanſeth his Church,* (that is, both from the guilt and power of ſinne,) *that he might preſent it to* [*himſelfe*] *a glorious Church, not having ſpot or wrinkle, &c.* Obſerve, it is to [*himſelfe.*] So that all that he doth for his members is for himſelfe, as truly, yea more fully then for them; and his ſhare of glory out of theirs is greater then theirs, by how much the glory of the cauſe is greater then *that* of the effect. And thus indeed the Scripture ſpeaks of it: as, whilſt it calls the Saints the *glory of Chriſt*: So 2 *Cor.* 8. 23. And Chriſt, in *John* 17.13. and *verſ.* 22, 23. ſayes, that he is *glorified in them.* And *Pſal.* 45. where Chriſt is ſet forth as *Solomon* in all his royalty and majeſty; yet *verſ.* 11. he is ſaid *greatly to deſire* or *delight* in the *beauty* of his Queene: that is, the graces of the Saints; and that not with an ordinary delight, but he *greatly deſires*; his deſire is encreaſed as her beauty is: For that is there brought in as a motive unto her to be more holy and conformed unto him, *to encline her eare, and forſake her Fathers houſe*, *v.* 10. [*So*] *ſhall the King greatly deſire thy beauty.* Chriſt hath a beauty that pleaſeth him, as well as we have, though of another kinde; and therefore ceaſeth not till hee hath got out every *ſpot* and *wrinkle* out of his Spouſes face, (as we heard the Apoſtle ſpeake even now) *ſo to preſent her glorious unto himſelfe*; that is, delightfull and pleaſing in his eye. And ſuitably unto this (to confirme us yet more in it,) Chriſt in that Sermon which was his ſolemne fare-well before his going to Heaven, aſſures his Diſciples that his heart would be ſo farre from being weaned from them, that his joy would ſtill be in them, to ſee them proſper and bring forth fruit; ſo *John* 15. 9, 10, 11. where his ſcope is to aſſure them of the continuance of his love unto them when he ſhould be gone; ſo *verſ.* 9. 10. *As my Father hath loved me, ſo have I loved you. Continue in my love, &c.* As if he had ſaid, Feare not you my love, nor the continuance of it in my abſence; but looke you to doe your duty, &c. And to give them aſſurance of this, he further tels them, that even when hee is in Heaven, in the greateſt fulneſſe of pleaſure at Gods right hand, yet even then his *joy will be in them*, and in their well doing; ſo *verſ.* 11. *Theſe things have I ſpoken unto you that my joy may remaine in you, and that your joy may be full.* He ſpeakes juſt like a Father that is taking his leave of his children, and comforting them at his departure, and giving them good counſell, to take good courſes when he is gone from them, *to keepe his Commandements*, and to *love one another*, ſo *verſ.* 10. & 12. and backs it with this motive, ſo ſhall *my joy remaine in you*, (it is as Fathers uſe to ſpeake) and it will be for your good too, *your joy will be* alſo *full.* To open which words a little, the word [*remaine*] uſed concerning their *abiding in his love*, and his *joy abiding* in them, is uſed in reference to the continuing of both theſe towards them in Heaven. And when Chriſt ſayes, *That my joy may remaine in you*, it is as if he had ſaid, that I may even in Heaven have cauſe to rejoyce in you, when I ſhall heare and know of you, that you agree and are loving each to other, and keepe my Commandements. The joy which hee there calls *His* joy, [*My*] *joy*, is not to be underſtood *Objectivè*, of *Their* joy in *Him*, as the object of it: but *Subjectivè*, of the joy that ſhould be in himſelfe, and which he ſhould have in them. So *Auguſtine* long ſince interpreted it. *Quodnam* (ſayes hee) *eſt illud gaudium Chriſti* [*in nobis*] *niſi quod ille dignatur gaudere* [*de nobis ?*] What is Chriſts joy *in us*, but that which hee vouchſafeth to have of and *for us ?* And it is evident by this, that otherwiſe if it were their joy which hee meant in that firſt ſentence, then that other that follows, [*And your joy ſhall be full*] were a Tautology. Hee ſpeakes therefore of his joy and theirs, as of two diſtinct things: and both together were the greateſt motives that could be given to encourage and quicken his Diſciples in obedience. Now take an eſtimate of Chriſts heart herein, from thoſe two holy Apoſtles *Paul* and *John*, who were ſmaller reſemblances of this in Chriſt. What (next to immediate communion with Chriſt himſelfe) was the greateſt joy they had to live upon in this world, but onely the fruit of their Miniſtery appearing in the graces both of the lives and hearts of ſuch as they had begotten unto Chriſt ? See how *Paul* utters himſelfe, 1 *Theſ.* 2.19. *What is our hope*, (ſayes he) *or joy, or crowne of rejoycing ? Yee are our glory and our joy, verſ.* 20. And in the 3. *Epiſt.* of JOHN, *verſ.* 3. *John* ſayes the like, that he *greatly rejoyced* of that good teſtimony he had heard of *Gaius : For* (ſayes he) *I have no greater joy then to heare that my children walke in the truth, verſ.* 4. Now what were *Paul* and *John* but inſtruments by whom they believed and were begotten ? and not on whom : Neither of theſe were crucified for them ; nor were theſe children of theirs *the travaile of their ſoules* : How much more then unto Chriſt, (whoſe intereſt in us and our wel-fare is ſo infinitely much greater) muſt his members be his joy and his crown ? And to ſee them to come in to him for grace and mercy, and to *walke in truth*, rejoyceth him much more ; for he thereby *ſees of the travaile of his ſoule* and ſo is *ſatisfied.* Certainly what *Solomon* ſayes of Parents, *Prov.*10.1. that *a Wiſe ſon maketh a glad father, &c.* is much more true of Chriſt. Holineſſe, and fruitfulneſſe, and comfortableneſſe in our ſpirits while we are here below, doe make glad the heart of Chriſt, our *everlaſting Father.* Himſelfe hath ſaid it, I beſeech you beleeve him, and carry your ſelves accordingly. And if part of his joy ariſe from hence, that we thrive and doe well; then doubt not of the continuance of his affections: for love unto himſelfe will continue them towards us, and readineſſe to embrace and receive them when they come for grace and mercy.

There is a fift Engagement which his very having our nature, (which he ſtill wears in heaven,) and which the end or intention which God had ordained Chriſts aſſuming it doe put upon him for ever: For one great end and project of that perſonall union of our nature the Godhead in the ſecond Perſon for ever unto, was, that he might be a *mercifull High-Prieſt.* So that as his *office* layes it as a duty upon him, ſo his becomming a *Man,* qualifies him for that office, and the performance of it, (and ſo may afford a farther demonſtration of the point in hand.) This we find both to have beene a *requiſite* in our High-Prieſt, to qualifie him the better for mercy and bowels;and alſo one of thoſe great ends which God had in that aſſumption of our nature. 5.

Firſt, a *requiſite,* on purpoſe to make him the more *mercifull.* So *Heb.* 5. 1. (the place even now inſiſted on, when yet this primary qualification I then paſſed over, and reſerved unto this mention) it is ſaid, *Every High Prieſt* [*taken from among men*] *is ordained for men,* (and that, to this end,) *that ſo he might be one that can have compaſſion:* namely, with a pity that is naturall and kindly; ſuch as a man beares to one of his owne kind: For otherwiſe the Angels would have made higher and greater High-Prieſts then one of our nature; but then they would not have pityed men, as men doe their brethren, of the ſame kind and nature with them.

And ſecondly, this was alſo Gods *end* and *intention* in ordaining Chriſts aſſumption of our nature, which that other place before cited, (namely, *Heb.* 2. 16, 17.) holds forth; *Verily he tooke not on him the nature of Angels, but the ſeed of Abraham:* That is, an humane nature, and that made too of the ſame ſtuffe that ours is of, and *it behoved him to be made like us in all things,* [*that*] *he might be a mercifull High-Prieſt, &c.* [ἵνα ἐλεήμων γίνηται] *To the end he might become,* or *be made mercifull.*

But was not the Son of God as mercifull (may ſome ſay) without the taking of our nature, as afterwards when he had aſſumed it? Or is his mercy thereby made larger then of it ſelfe it ſhould have beene, had he not tooke the humane nature on him?

I anſwer, Yes, he is as mercifull, but yet

1. Hereby is held forth an evident demonſtration (and the greateſt one that could have beene given unto men) of the everlaſting continuance of Gods mercies unto men: by this that God is for everlaſting become a man; and ſo we thereby aſſured, that he will be mercifull unto men, who are of his owne nature, and that for ever: For as his union with our nature is for everlaſting; ſo thereby is ſealed up to us the continuation of theſe his mercies, to be for everlaſting: So that he can, and will no more ceaſe to be mercifull unto men, then himſelfe can now ceaſe to be a man, which can never be. And this was the end of that aſſumption.

Heb.13.8

But ſecondly, that was not all: His taking our nature not onely addes unto our faith, but ſome way or other even to his being mercifull. Thererefore it is ſaid, [*That he might be made mercifull, &c.*] That is, mercifull in ſuch a way, as otherwiſe God of himſelfe had never beene; namely, even [*as a man.*] So that this union of both natures, *God* and *Man*, was projected by God to make up the rareſt compound of grace and mercie in the reſult of it, that ever could have beene; and thereby fully fitted and accomodated to the healing and ſaving of our ſoules. The greateſt of that mercy that was in God, that contributes the ſtock and treaſury of thoſe mercies to be beſtowed on us: and unto the greatneſſe of theſe mercies nothing is, or could be added, by the humane nature aſſumed; but rather Chriſts Manhood had all his largenes of mercie from the Deity: So that had he not had the mercies of God to enlarge his heart towards us, he could never have held out to have for ever beene mercifull unto us. But then, this humane nature aſſumed, *that addes a new way* of being mercifull: It aſſimilates all theſe mercies, and makes them the mercies of a *Man*: it makes them humane mercies, and ſo gives a naturalneſſe and kindneſſe unto them to our capacities. So that God doth now in as kindly and as naturall a way pity us, who are fleſh of his fleſh, and bone of his bone, as a man pities a man: Thereby to encourage us to come to him, and to be familiar with God, and treat with him for grace and mercy, as a man would doe with a man; as knowing,that in that man Chriſt Jeſus (whom we beleeve upon) God dwels, and his mercies worke in and through his heart in an humane way.

I will no longer inſiſt upon this notion now, becauſe I ſhall have occaſion to touch upon it againe, and adde unto it under that next third generall Head, of ſhewing the *way how* Chriſts heart is affected towards ſinners: Onely take we notice, what comfort this may afford unto our faith, that Chriſt muſt ceaſe to be a man, if he continue not to be mercifull; ſeeing the very plot of his becomming a man, was, that he might be mercifull unto us, and that in a way ſo familiar to our apprehenſions, as our owne hearts give the experience of the like, which otherwiſe (as God) he was not capable of. And adde but this bold word to it (though a true one) that he may now as ſoon ceaſe to be God, as to be a man. The humane nature, (after he had once aſſumed it) being raiſed up to all the naturall rights of the Son of God; whereof one (and that now made naturall unto him) is, to continue for ever united: And he may as ſoone ceaſe to be either, as to be ready to ſhew mercy. So that not onely the ſcope of Chriſts office, but alſo the intention of his aſſuming our nature, doth lay a farther engagement upon him, and that more ſtrong then any, or then all the former.

THE HEART OF CHRIST IN HEAVEN,
Towards
Sinners on Earth.

PART III.

HEB. 4. 15.

For we have not an High-Prieſt who cannot be touched with the feeling of our infirmities, but was in all things tempted like as we are, yet without ſin.

§. I.

Some generals to clear how this is to be underſtood, That CHRISTS *Heart is* touched with the feeling of our infirmities, *together with the* way *how our* infirmities *come to be feelingly let into his Heart.*

HAving thus given ſuch full and ample *Demonſtrations* of the tenderneſſe and ſameneſſe of Chriſts Heart unto us now he is in Heaven, with that which it was whilſt he was here on earth; and thoſe, both *Extrinſecall* (in the *firſt part*) and *Intrinſecall* (in *the ſecond*;) I now come to the laſt Head which I propounded in the opening of theſe words, namely, the *way* and *manner* of Chriſts being *affected* with *pity* unto us; both how it is to be underſtood by us, and alſo how ſuch affections come to be let into his heart, and therein to worke theſe bowels of compaſſion unto us. This in the beginning of the *Second Part* I propounded to be handled, as being

ing neceſſary both for the opening and clearing the words of the Text, (which mainly holds forth this.) as alſo for the clearing of the thing it ſelfe, the point in hand. For (as I there ſhewed) theſe words come in by way of pre-occupation or prevention of an objection, as if his ſtate now in heaven were not capable of ſuch affection as ſhould tenderly move him to pitty and commiſeration, he being now gloryfied both in ſoule and body. Which thuoght, becauſe it was apt to ariſe in all mens minds, the Apoſtle therefore fore-ſtalls it, both by affirming the contrary, [*We have not an High-Prieſt that cannot be touched, &c.*] that is, he both *can be*, (or, is capable of it,) and likewiſe *is* touched, notwithſtanding all his glory; as alſo by his annexing the reaſon of it, or ſhewing the way how it comes to paſſe, in that *in all points he was tempted like as we are.*

Now in handling and opening theſe, (which is a matter full of difficulty,) I ſhall with all warineſſe proceed to the diſcovery of what manner of affection in Chriſt this is, and that by theſe ſteps and degrees.

1. This affection of compaſſion, or his being *touched with the feeling of our infirmities*, is not wholly to be underſtood in a metaphoricall or a ſimilitudinary ſenſe, as thoſe ſpeeches uſed of God in the Old Teſtament are to be underſtood, when *bowels* of compaſſion are attributed unto him, and his *bowels* are ſaid to be *rowled together*; or as when as it is ſaid of God, that he *repented*, and was *afflicted in all his peoples afflictions.* All which expreſſions were of God, (as wee all know,) but meerly *καθ' ἀνθρωπωπάθειαν*, *after the manner of men*: ſo to convey and repreſent to our apprehenſions, by what affections uſe to be in parents or friends in ſuch and ſuch caſes, (what provoke them unto ſuch and ſuch actions,) which like effects proceed from God towards us when he ſees us in diſtreſſe. And ſo they are ſpoken rather *per modum Effectus*, then *Affectus*, rather by way of like *Effect*, which God produceth, then by way of ſuch Affection in Gods heart, which is not capable of any ſuch paſſions as theſe are. Now towards the right underſtanding of this, the firſt thing which I affirme is, that (barely) in ſuch a ſenſe as this, that which is here ſpoken of Chriſt, is not to be underſtood; and my reaſon for it is grounded upon theſe two things put together: Firſt, that this affection of his towards us here ſpoken

of,

of, is manifeſtly meant of his *humane nature*, and not of his Godhead only, for it is ſpoken of that nature wherein he once was *tempted* as we now are. So expreſly in the next words, which can be meant of no other then his humane nature.

And Secondly, That thoſe kind of expreſſions which were uſed of God before the Aſſumption of our nature,onely in a way of metaphor and ſimilitude (*after the manner of men*) ſhould in no further, or more reall and proper ſenſe be ſpoken of Chriſt and his humane nature now aſſumed, and when he is a man as truly and properly as we are. I cannot imagine; when I conſider and remember that which I laſt inſiſted on, that one end of Chriſts taking an humane nature, was, *that hee might be a* [*mercifull*] *High-Prieſt for ever*; in ſuch a way, as he being God alone, could not have been, I confeſſe I have often wondered at that expreſſion there uſed, *Heb.* 2. *He tooke the ſeede of Abraham, that he might be made a mercifull high-Prieſt*, which at the firſt reading, ſounded, as if God had beene made more mercifull by taking our nature. But this ſolved the wonder, that this aſſumption added a new way of Gods being mercifull: By meanes of which it may now bee ſaid, (for the comfort and reliefe of our faith) that God is truly and really mercifull,*as a man*. And the conſideration of this, contributes this to the clearing of the thing in hand, that whereas God of himſelfe was ſo bleſſed & perfect,that his bleſſedneſſe could not have been touched with the leaſt feeling of our infirmities; neither was he in himſelfe capable of any ſuch affection of pitty, or compaſſion; *He is not as a man that he ſhould pitty or repent, &c.* He can indeed doe that for us in our diſtreſſe, which a man that pitties us uſeth to doe: but the affections and bowels themſelves he is not capable of.Hence therefore amongſt other ends of aſſuming mans nature, this fell in before God as one, that God might thereby become loving and mercifull unto men, as one man is to another. And ſo, that what before was but *improperly* ſpoken, and by way of *Metaphor* and ſimilitude in the old Teſtament, ſo to convey it to our apprehenſions, might now be truly attributed unto him in the reality; that God might be for ever ſaid to be *compaſſionate as a man*, and to be *touched with a feeling of our infirmities as a man*. And thus by this happy union of both Natures, the language of the Old Teſtament uttered onely in a figure, becomes verified and fulfilled in the truth of it, as in all other things the ſhadows of it were in Chriſt fulfilled. And this is the firſt ſtep towards the underſtanding of what is here ſaid of Chriſt, taken from this compariſon with the like attributed unto God himſelfe.

A ſecond and further ſtep to let in our underſtanding to the apprehenſions of this, is by the like further compariſon to be made with the Angels, and thoſe affections of love and pity that are certainly found in them. In compariſon of which, theſe affections in Chriſts humane nature, (though glorified) muſt needs be far more like to ours, even more tender, and more humane: For in that *Heb.2.* it is expreſly ſaid, *He* therefore *took not the nature of the Angels, that he might be a mercifull High-Prieſt.* Part of the intendment of thoſe words is to ſhew and give the reaſon, not onely why he tooke our nature under fraile fleſh, (though that the Apoſtle mentions, *verſ.*14.) but why an humane nature for the ſubſtance of it, and not the nature of Angels: Becauſe in his affections of mercy hee would for ever come neerer to us, and have ſuch affections, and of the ſame kind with ours. Whereas otherwiſe in other reſpects, an Angel would have been an higher and more glorious High Prieſt then a man.

Now the Angels being *fellow ſervants* with us, (as the Angell called himſelfe, *Rev.*22.9.) they have affections towards us more aſſimilated unto ours then God hath; and ſo are more capable of ſuch impreſſions from our miſeries, then God is. Although they be *Spirits*, yet they partake of ſomething analogicall, or reſembling and anſwering to thoſe affections of pity, griefe, &c. which are in us. And indeed, ſo far as theſe affections are ſeated in our ſoules, and not drencht in the paſſions of the body, (unto which our ſoules are united) they are the very ſame kind of affections in us, that are in them. Hence the *ſame luſts* that are in *men*, are ſaid to be in *Devils*, *John* 8.44. and therefore the *devils* alſo are ſaid to *feare* and *tremble*, &c. And ſo (oppoſitely) the ſame affections that are in men, ſo far as they are ſpirituall, and the ſpirit or ſoule is the ſeat of them, they muſt needs be found in the good Angels. But Chriſt having an humane nature, the ſame for ſubſtance that ours is, conſiſting both of ſoule and body, although through glory made *ſpirituall*, yet not become a *Spirit*, (*A Spirit hath not fleſh and bones as yee ſee mee have*, ſayes Chriſt of himſelfe, after his Reſurrection, *Luke* 24.39.) therefore hee muſt needs have affections towards us yet more like to theſe of ours then thoſe are which the Angels have. So then by theſe two ſteps wee have gained theſe two things, That even in Chriſts humane nature, (though glorified,) affections of pity and compaſſion are true and reall, and not metaphorically attributed to him as they are unto God ; and alſo more neere and like unto ours here then thoſe in the Angels are ; even affections proper to mans nature, and truly humane. And theſe he ſhould have had, although this humane nature had from the very firſt aſſumption of it been as glorious as it is now in Heaven.

But now thirdly, adde this (further) that God ſo ordered it, that before Chriſt ſhould cloathe this his humane nature with that glory he hath in Heaven, and put this glory upon it, he ſhould firſt take it as cloathed with all our infirmities, even the very ſame that doe cleave unto us, and ſhould live in this world as we doe for many yeeres. And during that time, God prepared for him all ſorts of afflictions and miſeries to run through, which we our ſelves doe here meet withall ; and all that time hee was acquainted with, and inured unto all the like ſorrowes that we are : and God left him to that infirmity and tenderneſſe of ſpirit, to take in all diſtreſſes as deeply as any of us, (without ſin ,) and to exerciſe the very ſame affections under all theſe diſtreſſes that we at any time doe finde ſtirring in our hearts: And this God thus ordered, on purpoſe thereby to fit him, and to frame his heart (when hee ſhould be in glory,) unto ſuch affections as theſe, ſpoken of in the Text. And this both this Text ſuggeſts to be Gods end in it, as alſo that fore-mentioned place, *Heb.*2.13. *For as much as we* (namely, his members,) *are partakers of fleſh and bloud*, (which phraſe doth ever note out the frailties of mans nature, as 1 *Cor.*15.50. &c.) *he himſelfe took part of the ſame,*——*that he might be a mercifull High Prieſt, &c. verſ.*17. And then the Apoſtle gives this reaſon of it, *verſ.* 18. [*For in that himſelfe hath ſuffered, being tempted, he is able* (this *Ability* is (as was before interpreted) the having an heart fitted and enabled, out of experience, to pity, and) *to ſuccour them that are tempted.*] The meaning of which is, that it was not the bare taking of an humane nature (if glorious from the firſt) that would thus fully have fitted him to be affectionately pitifull out of experience, (though (as was ſaid) the knowledge of our miſeries taken in thereby, would have made him truly and really affectionate towards us, with affections humane and proper to a man; and ſo, much neerer and liker ours then what are in the Angels themſelves, or then are attributed to God, when he is ſaid to pity us) but further, his taking our nature at firſt cloathed with frailties, and living in this World as wee; This hath for ever fitted his heart by experience to be in our very hearts and boſomes; and not onely or barely to know the diſtreſſe, and as a man to be affected with an humane affection to one of his kind; but experimentally, remembring the like in himſelfe once. And this likewiſe the Text ſuggeſts as the way whereby our diſtreſſes are let into his heart the more feelingly, now he is in Heaven. *We have not an High-Prieſt that cannot be touched with the feeling of our infirmities*, [*but was in all points tempted like as we are, yet without ſinne.*] And the more to comfort us herein, obſerve how fully and univerſally the Apoſtle ſpeaks of Chriſts having beene tempted here below. Firſt, for the *matter* of them, or the ſeverall ſorts of temptations, hee ſayes he was tempted κατὰ πάντα, *in all points*, or things of any kinde, wherewith wee are exerciſed. Secondly, for the *manner*, (hee addes that too) καθ᾽ ὁμοιότετα, *like as we are.* His heart having been juſt *ſo* affected, *ſo* wounded, pierced, and diſtreſſed, in all ſuch tryals as ours uſe to be, onely *without ſinne.* God (on purpoſe) left all his affections to their full tenderneſſe, and quickneſſe of ſenſe of evill. So that Chriſt took to heart all that befell him, as deeply as might be; hee ſlighted no croſſe either from God or men, but had and felt the utmoſt load of it. Yea, his heart was made more tender in all ſorts of affections then any of ours, (even as it was in love and pity) and this made him *a man of ſorrows*; and that more then any other man was, or ſhall be.

Now therefore, to explicate the *way* how our miſeries are let into his heart, and come to ſtir up ſuch kindly affections of pity and compaſſion in him, it is not hard to conceive from what hath now been ſaid, and from what the Text doth further hint unto us.

1. The underſtanding and knowledge of that humane nature hath notice and cogniſance of all the occurrences that befall his members here. And for this the Text is cleare: For the Apoſtle ſpeakes this for our encouragement, That *Chriſt is toucht with the feeling of our infirmities.* Which could not be a reliefe unto us, if it ſuppoſed not this, that hee particularly and diſtinctly knew them; And if not all as well as ſome, we ſhould want reliefe in all, as not knowing which hee knew, and which not. And the Apoſtle affirmes this of his humane nature, (as was ſaid) for he ſpeaks of that nature that was *tempted* here below. And therefore *the Lambe that was ſlaine*, and ſo *the man Chriſt Jeſus*, is *Revel.* 5.6. ſaid to have *ſeven eyes*, as well as *ſeven hornes*; which ſeven eyes are *the ſeven ſpirits ſent forth into all the earth.* His eyes of Providence (through his annointing with the Holy Ghoſt,) are in all corners of the World, and view all the things that are done under the Sunne; in like manner he is there ſaid to have *ſeven hornes* for power, as *ſeven eyes* for knowledge; and both are defined to be *ſeven*, to ſhew the perfection of both; in their extent, reaching unto all things: So that, as *all power in Heaven and Earth is committed unto Him* as *Son of man*, (as the Scripture ſpeakes,) ſo all knowledge is given him of all things done in Heaven and Earth, and this as Son of man too: his knowledge and power being of equall extent. He is the *Sunne* as well in reſpect of *knowledge*, as of *Righteouſneſſe*, and there is nothing hid from his light and beames, which doe pierce the darkeſt corners of the hearts of the ſons of men: He knowes the *ſores* (as *Solomon* expreſſeth it) and diſtreſſes of their hearts. Like as a Looking-glaſſe made into the forme of a round Globe, and hung in the midſt of a roome, takes in all the ſpecies of things done or that are therein at once; ſo doth the enlarged underſtanding of Chriſts humane nature, take in the affaires of this World, (which he is appointed to govern:) eſpecially the miſeries of his members; and this at once.

2. His humane nature thus knowing all, [*I know thy workes, thy labour, and thy patience, &c. Rev.* 2.2.] Hee therewithall hath an act of memory, and recalls how himſelfe was once affected, and how diſtreſſed whilſt on earth, under the ſame or the like miſeries: For the memory of things here below remaines ſtill with him, as with all ſpirits in either of thoſe two other

worlds, Heaven or Hell, [*Son, remember thou in thy life time receivedſt thy good things, and* Lazarus *evill, &c.*] ſayes *Abraham* to the ſoule of *Dives* in Hell, *Luke* 16. 25. [*Remember me when thou commeſt into thy Kingdome*] ſaid the good theefe to Chriſt; And *Revel.*1. *I am he* (ſayes Chriſt) *that was dead, and am alive*: He remembers his death ſtill, and the ſufferings of it; and as he remembers it, to put his Father in mind thereof, ſo he remembers it alſo, to affect his own heart with what we feele: And his memory preſenting the impreſſion of the like now afreſh unto him, how it was once with him; hence hee comes feelingly and experimentally to know how it is now with us, and ſo affects himſelfe therewith: as *Dido* in *Virgil*, *Haud ignara mali miſeris ſuccurrere diſco*: Having experience of the like miſeries, (though a Queene now) I know how to ſuccour thoſe that are therein: As God ſaid to the *Iſraelites* when they ſhould be poſſeſſed of **Canaan** their own Land, *Exod.*23.9. *Yee know the hearts of ſtrangers, ſeeing yee were ſtrangers, &c.* and therefore doth command them to pitty ſtrangers, and to uſe them well upon that motive: So may it be ſaid of CHRIST, that hee doth know *the hearts of his children* in miſery, ſeeing himſelfe was once under the like. Or as the Apoſtle exhorts the Hebrews, *Heb.* 13. 3. *Remember them that are in bonds, as bound with them, and them that ſuffer adverſity, as being your ſelves* [*in the body*,] and ſo ere you die, may come to ſuffer the like. So Chriſt, the *Head* of the body, (which is the fountaine of all ſenſe, and feeling in the body) doth remember them that are bound and in adverſity, having himſelfe beene *once in the body*; and ſo he experimentally compaſſionates them. And this is a further thing then the former: We have gained this further, That Chriſt hath not onely ſuch affections as are reall and proper to an humane nature, but ſuch affections as are ſtirred up in him, from experience of the like by himſelfe once taſted in a fraile nature like unto ours. And thus much for the *way* of letting in all our miſeries into Chriſts heart now, ſo as to ſtrike and affect it with them.

§. II.

A more particular diſquiſition, What manner *of affection this is: The Seat thereof, whether in his ſpirit, or ſoule onely, or the whole humane nature. Some Cautions added.*

BUt concerning this Affection it ſelfe of pity and compaſſion, fellow-feeling, and ſympathie, or *ſuffering with,* (as the Text calls it) which is the product, reſult, or thing produced in his heart by theſe; there ſtill remaines another thing more particularly to be inquired into; namely, *What manner of affection* this is. For that ſuch an affection is ſtirred up in him, beſides and beyond a bare act of knowledge,or remembrance how once it was with himſelfe, is evident by what we find in the Text. The Apoſtle ſayes, not onely that he remembers how himſelfe was tempted with the like infirmities that we are, (though that be neceſſarily ſuppoſed) but that he is ſtruck and *toucht with the feeling of our infirmities*; to the producing of which, this act of remembrance doth but ſubſerve. And he tels us, Chriſt is *able*, and his heart is capable of thus being toucht. And the word [συμπαθῆσαι] is a deep word, ſignifying to *ſuffer with us,* untill we are relieved. And this affection thus ſtirred up, is it which moveth him ſo cordially to helpe us.

Now concerning this affection, (as here thus expreſſed) how far it extends, and how deepe it may reach, I think no man in this life can fathome. If *Cor Regis, the heart of a King be inſcrutable,*(as *Solomon* ſpeaks,) the heart of the King of Kings now in glory is much more. I will not take upon me to *intrude into things which I have not ſeene,* but ſhall endeavour to ſpeake ſafely, and therefore warily, ſo far as the light of Scripture and right reaſon ſhall warrant my way.

I ſhall ſet it forth three wayes:

- 1. *Negatively.*
- 2. *Poſitively.*
- 3. *Privatively.*

1. *Negatively:* It is certaine that this affection of ſympathie or fellow-feeling in Chriſt is not in all things ſuch a kind of affection as was in him *in the dayes of his fleſh.* Which is cleare, by what the Apoſtle ſpeaks of him and of his affections then,

*Heb.*5.7. *Who in the dayes of his fleſh When he had offered up prayers and ſupplications with ſtrong cryings and teares, Was heard in that which he feared.* Where we ſee his converſe and ſtate of life here below, to be called by way of difference and diſtinction from what it is now in heaven, [*The dayes of his fleſh:*] By [*fleſh*] meaning not the ſubſtance of the humane nature, for he retaines that ſtill; but the fraile quality of ſubjection to mortality, or poſſibility. So [*Fleſh*] is uſually taken; as when *all fleſh* is ſaid to *be graſſe:* It is ſpoken of mans nature, in reſpect to its being ſubject to a fading, wearing, and decay, by outward caſualties or inward paſſions. So in this Epiſtle, *Chap.*2.14. *For as much as the children* (we his brethren) *did partake of fleſh and bloud,* (that is, the frailties of mans nature) *he himſelfe alſo tooke part of the ſame.* And accordingly the Apoſtle inſtanceth in the following words of that 14. *verſe*, as in *death*, (which in the dayes of his fleſh Chriſt was ſubject to) ſo alſo in ſuch fraile paſſions and affections as did work a ſuffering in him, and a wearing and waſting of his ſpirits; ſuch as paſſionate *ſorrow*, joyned with *ſtrong cryes* and *teares*, (both which he mentioneth) and alſo *feare*, (in theſe words) [*He was heard in that which he feared.*] Now theſe *dayes of his fleſh* being over and paſt, (for this was onely (as ſayes the Apoſtle) *in the dayee of his fleſh*) hence therefore all ſuch concomitant paſſionate overflowing of *ſorrow*, *feare*, &c. are ceaſed therewith, and he is now no way capable of them, or ſubjected to them.

Yet (2.) *Poſitively*, why may it not be affirmed that for ſubſtance the ſame kinde of affection of pittie and compaſſion, that wrought in his whole man both body and ſoule, when he was here, workes ſtill in him now he is in heaven? (If this Poſition be allayed with thoſe due cautions and conſiderations which preſently I ſhall annexe) For, if for ſubſtance the ſame *fleſh* and *blood*, and animall ſpirits remaine and have their uſe; (for though Chriſt in *Luke* 24. 29. mentioned onely his having *fleſh* and *bones* after his reſurrection, unto *Thomas* and the other Diſciples, becauſe theſe two alone were to be the object of his Touch and Feeling; yet *Blood* and *Spirits* are included in that *fleſh*, for it is *caro vitalis, living fleſh*, and therefore hath Blood and Spirits that flow and move in it,) then why not the ſame affections alſo? and thoſe not ſtirring onely and meerely in the ſoule, but working in the body alſo, unto which that ſoule is joyned, and ſo, remaining really humane affections? The uſe of bloud and ſpirits is, as to nouriſh, (which end is now ceaſed) ſo to affect the heart and bowels by their motion to and fro, when the ſoule is affected. And why this uſe of them ſhould not remaine, (and if not this, we can conceive no other) I know not. Neither why this affection ſhould be onely reſtrained to his ſpirit or ſoule, and his corporeall powers not be ſuppoſed to communicate and partake in them. That ſo, as he is a true man, and the ſame man that he was, both in body as well as in ſoule, (for elſe it had not beene a true Reſurrection) ſo he hath ſtill the very ſame true humane affections in them both: and ſuch as whereof the body is the ſeate (and inſtrument) as well as the ſoule. And ſeeing this whole man both body and ſoule was tempted, and that (as the Text ſayes) he is *touched with a feeling* in that nature which is tempted, it muſt therefore be in the whole man, both body and ſoule. Therefore when as we reade of the *Wrath of the Lambe*, as *Revel.6.16.* (namely, againſt his enemies) as here, of his pitty and compaſſion (towards his friends and members) why ſhould this be attributed onely to his Deity, (which is not capable of wrath) or to his ſoule and ſpirit onely? And why may it not be thought he is truly angry as a man, in his whole man, and ſo with ſuch a wrath as his body is affected with, as well as that he is wrathfull in his ſoule onely; ſeeing he hath taken up our whole nature, on purpoſe to ſubſerve his Divine nature in all the executions of it?

But now, how far (in our apprehenſions of this) we are to cut off the weakneſſe and frailty of ſuch affections as in the dayes of his fleſh was in them, and how exactly to difference thoſe which Chriſt had here, and thoſe which he hath in heaven, therein lyes the difficulty; and I can ſpeak but little unto it.

Yet firſt, this we may lay downe as an undoubted Maxime, That ſo far, or in what ſence his Body it ſelfe is made *ſpirituall*, (as it is called, 1 *Cor.* 15. 44.) ſo far, and in that ſenſe all ſuch affections as thus working in his Body are made *ſpirituall*; and that in an opoſition to that fleſhly and fraile way of their working here. But then, as his Body is made *ſpirituall*, not *Spirit*, (*ſpirituall* in reſpect of power, and likeneſſe to a Spirit, not in reſpect of ſubſtance or nature) ſo theſe affections of pitty and compaſſion doe work not onely in his *Spirit* or Soule, but in his Body too, as their ſeat and inſtrument, though in a more ſpirituall way of working, and more like to that of Spirits, then thoſe in a fleſhly fraile body are. They are not wholly ſpirituall in this ſenſe, that the ſoule is the ſole ſubject of them, and that it drawes up all ſuch workings into it ſelfe: ſo that *that* ſhould be the difference between his affections now, and in the dayes of his fleſh. Men are not to conceive, as if his body were turned into ſuch a ſubſtance as the Sun is of, for the ſoule (as through a caſe of glaſſe) to ſhine gloriouſly in onely; but further it is united to the ſoule, to be *acted* by it, (though immediately;) for the ſoul to produce operations in it. And it is called *ſpirituall*, not that it remaines not a body, but becauſe it remaines not ſuch a body; but is ſo framed to the ſoule, that both it ſelfe and all the operations of all the powers in it, are immediately and entirely at the arbitrary *imperium* and dominion of the ſoule; and that, as the ſoule is pleaſed to uſe it, and to ſway it and move it, even as immediately and as nimbly (and without any clog or impediment) as an Angel moves it ſelfe, or as the ſoule acteth it ſelfe. So that this may perhaps be one difference, that theſe affections, ſo far as in the body of Chriſt, doe not affect his ſoule, (as here they did, though as then under the command of Grace and Reaſon to keep their motions from being inordinate or ſinfull) but further, the ſoule being now too ſtrong for them, doth at its owne arbitrement raiſe them, and as entirely and immediately ſtir them as it doth it ſelfe.

Hence 2. theſe affections of pity and ſympathie ſo ſtirred up by himſelfe, though they move his bowels, and affect his bodily heart as they did here; yet they doe not afflict and perturbe him in the leaſt, nor become a burthen and a load unto his ſpirit, ſo as to make him *ſorrowfull*, or *heavie*, (as in this life here his pity unto *Lazarus* made him, and as his diſtreſſes at laſt, that made him *ſorrowfull unto death.*) So that, as in their riſe, ſo in their effect, they utterly differ from what they were here below. And the reaſon of this is, becauſe his Body, and the blood and ſpirits thereof, (the inſtruments of affecting him) are now altogether impaſſible; namely, in this ſence, that they are not capable of the leaſt alteration tending to any hurt what ever: And ſo, his body is not ſubject to any griefe, nor his ſpirits to any waſt, decay or expence. They may, and doe ſubſerve the ſoule in its affections, as they did whilſt he was here; but this, meerly by a locall motion, moving to and fro in the veynes and arteries, to affect the heart and bowels, without the leaſt diminution or impaire to themſelves, or detriment to him: And thus it comes to paſſe, that though this Blood and ſpirits doe ſtir up the ſame affections in his heart and bowels, which here they did, yet not (as then) with the leaſt perturbation in himſelfe, or inconvenience unto himſelfe: But as in this life he was troubled and grieved [*without ſinne,*] or inordinacie; ſo now when he is in heaven he pitties and compaſſionates *without* the leaſt mixture or tang of diſquietment and *perturbation* (which yet neceſſarily accompanied his affections whilſt he was here, becauſe of the frailty in which his body and ſpirits were framed:) His perfection *deſtroyes* not his affections, but onely *corrects* and amends the imperfection of them. *Paſſiones perfectivas* to be now in him, the beſt of Shoolemen doe acknowledge.

Thirdly, All naturall affections that have not in them *Indecentiam ſtatus*, ſomthimg uubenifitting that ſtate and condition of glory wherein Chriſt now is, both Schoole-men and other Divines doe acknowledge to be in him, *Humanæ affectiones quæ naturales ſunt, neque cum probro vel peccato conjunctæ, ſed omni ex parte rationi ſubduntur; denique ab iis conditionibus liberantur quæ vel animo, vel corpori aliquo modo officiunt, Beatis nequaquam repugnare cenſendæ ſunt.* Thoſe affections which are naturall to
“ man, and have no adhæſion of ſinne or ſhame unto them, but
“ are wholy governed by reaſon, and laſtly are exempt from
“ ſuch effects as may any way hurt either the ſoule or the body,
“ there is no ground to think that ſuch affections may not well
“ ſtand with the ſtate of ſoules in bliſſe, ſayes *Juſtinian* upon this
“ place. Now if wee conſider it, Chriſt his very ſtate in glory is ſuch, as it becomes him to have ſuch humane affections of pity and compaſſion in his whole man; ſo far as to quicken and provoke him to our help and ſuccour: not ſuch as to make him *a man of ſorrowes* in himſelfe againe, (that were uncomely, nay, incompatiable to him,) but ſuch as ſhould make him a *man of ſuccours* unto us, which is his office. To this end it is to be remembred, that Chriſt in heaven is to be conſidered, not perſonally only as in himſelfe made happy in his Father; but withall in his

relations and in his offices as an *Head* unto us, and in that relation now he ſits there, as 1 *Epheſ.* 21,22. (and the head is the ſeat of all the ſenſes for the good of the body;) and therefore moſt ſenſible of any other part. Wherefore becauſe his members unto whom he beares this relation, are ſtill under ſinne and miſerie, therefore it is no way uncomely for him in that eſtate, to have affections ſuitable to this his relation. If his ſtate of glory had been wholly ordained for his owne perſonall happineſſe, then indeed there had been no uſe of ſuch affections to remaine in him; but his relation to us being one part and ingredient of his glory; therefore they are moſt proper for him: yea, it were uncomely if he had them not. Neither are they a weakneſſe in him, as ſo conſidered; but rather part of his *ſtrength* (as the Apoſtle calls them) [δύναμις] And although ſuch affections might in one reſpect be thought an imperfection; yet in another reſpect, (namely, his relation to us, and office for us) they are his perfection. As he is our Head, (which he is as he is a man) it is his glory to be truly and really (even as a man) ſenſible of all our miſeries; Yea it were his imperfection if he were not.

And 4. let me adde this for our comfort, that though all ſuch affections as are any way a burthen to his ſpirit, or noxious to his body, be not now compatible to him; and though that paſſionate frailty and infirmity which did help him here to pity and relieve men in miſery, out of a ſuffering hurtfull to himſelfe; though theſe be cut off: yet in thoſe workings of affections and bowels which he hath now, (which for ſubſtance are the ſame) there is (inſtead of that paſſionate frailty) a greater capaciouſneſſe, vaſtneſſe, and alſo quickneſſe in his affections now in heaven, ſo to make up a compenſation; and ſo no leſſe effectually to ſtir and quicken him to relieve us, then thoſe former affections did. For it is certaine, that as his knowledge was enlarged upon his entring into glory; ſo his humane affections of love and pity are enlarged in ſolidity, ſtrength, and reality, (as true conjugall love uſeth to be, though more paſſionate haply at firſt.) They are not leſſe now, but are onely made more ſpirituall. And as *Solomons* heart was as large in bounty and royalty, as in knowledge; ſo Chriſts affections of love are as large as his Knowledge or his Power: They are all of a like extent and meaſure.

So far as Gods intention to ſhew mercy doth reach, (and who knowes the end of thoſe riches ?) ſo far doth Chriſts diſpoſition to beſtow it. *Epheſ.* 3. 19. *The Love of Chriſt*, God-man, *paſſeth knowledge.* It hath not loſt, or been diminiſhed by his going to heaven. Though God in his *nature* be more mercifull then Chriſts humane nature ; yet the *act* and exerciſe of Chriſts affections is as large as Gods purpoſes and decrees of mercy are. And all thoſe large affections and mercies are become humane mercies ; the mercies of a Man unto men.

3. Privatively. If theſe affections of Chriſts heart be not ſuffering and afflicting affections ; yet we may by way of *Privation* expreſſe this of them, that there is a leſſe fulneſſe of joy and comfort in Chriſts heart, whilſt he ſees us in miſery and under infirmities, comparatively to what will be when we are preſented to him free of them all.

To cleare this, I muſt recall (and I ſhall but recall) that Diſtinction I made (in the 4. Demonſtration, *Sect.* 2. *Part* 2.) of a double capacity of Glory, or a double fulneſſe of Joy which Chriſt is ordained to have : The one Naturall, and ſo due unto his perſon as in himſelfe alone conſidered ; The other Additionall, and ariſing from the compleated happineſſe and glory of his whole Church, (wherewith myſtically he is one.) So in *Epheſ.* 1. *ult.* although he by reaſon of his perſonall fulneſſe is there ſaid to *fill all in all* ; yet as he is an *Head*, in relation to his Church as his body (as in the verſes before he is ſpoken of) thus the perfection of this his bodies beatitude, it is reciprocally called *his fulneſſe* ; and therefore untill he hath filled them with all happineſſe, and delivered them from all miſerie, himſelfe remains under ſome kinde of imperfection, and anſwerably his affections alſo (which are ſuited to this his relation,) have ſome want of imperfection in them, whilſt they lie under miſery, in compariſon of what his heart ſhall have when they receive this fulneſſe. Wee may warrantably ſay Chriſt ſhall bee more glad then, (and is now) as his children are growne up from under their infirmities, and as they doe become more obedient and comfortable in their ſpirits, ſo *John* 15. 10, 11. I ſhall adde ſome illuſtration to this by this ſimilitude (which though it hold not in all things, yet it will hold forth ſome ſhadow of it) The *ſpirits of juſt men*, departed, are ſaid to be *perfect*, *Heb.* 12. yet becauſe they have bodies unto which they have a relation, and unto which they are ordained to bee united, they in this reſpect may be ſaid to be imperfect, till theſe bodies be re-united and glorified with them, which will adde a further fulneſſe to them. Thus in ſome analogie it ſtands between Chriſt Perſonall, and Chriſt Myſtically conſidered. Although Chriſt in his own *Perſon* be compleat in happineſſe; yet in relation to his members he is imperfect, and ſo accordingly hath affections ſuited unto this his relation: which is no derogation from him at all. The Scripture therefore attributes ſome affections to him which have an imperfection joyned with them; and thoſe to be in him, untill the day of judgement. Thus *Expectation* and Deſire, (which are but imperfect affections in compariſon to that joy which is in the full fruition of what was expected or deſired) are attributed to him, as he is man, untill the day of Judgement. Thus *Heb.* 10. 12, 13. *He* is ſaid to *ſit* in heaven, *expecting till his enemies be made his footſtool.* The deſtruction of which enemies will adde to the manifeſtative glory of his kingdome. Now as that will adde to the fulneſſe of his greatneſſe; ſo the compleat ſalvation of his members will adde to the compleatneſſe of his glory. And as the expectation of his enemies ruine may be ſaid to be an imperfect affection, in compariſon of the triumph that one day he ſhall have over them: ſo his joy which he now hath in his Spouſe, is but imperfect, in compariſon of that which ſhall fill his heart at the great day of Marriage. And accordingly, the Scripture calls the accompliſhment of theſe his deſires a *ſatisfaction,* ſo *Iſay.* 63. 11. *He ſhall ſee of the travaile of his ſoule and be ſatisfied,* which argues deſires to be in him, lying under a want of ſomething in the end to bee obtained: Onely we muſt take in this withall, that Jeſus Chriſt indeede knowes and ſees the very time when this his fulneſſe through the exaltation of his members up to himſelfe ſhall bee compleated, and when he ſhall trample upon the necks of all his and their enemies; Hee *ſees their day a comming,* (as the Pſalmiſt hath it,) which alleviates and detracts ſomething from this imperfection, that hee ſhould thus *expect* or *tarry*.

§. III.

This Scruple ſatisfied: How his heart can be feelingly touched with our Sinnes, *(our greateſt infirmities) ſeeing he was tempted* [without ſinne.]

THere remaines one great unſatisfaction to be removed, which cannot but of it ſelfe ariſe in every good heart. You told us, (may they ſay,) that by [*infirmities*] *ſinnes* were meant, and that the Apoſtles ſcope was to encourage us againſt them alſo, (and they are indeed the greateſt diſcomforts and diſcouragements of all other) Now againſt them, this which the Apoſtle here ſpeaks affordeth us but little, ſeeing Chriſt knowes not how experimentally to pitie us therein, for *he knew no ſinne:* Yea, the Apoſtle himſelfe doth here except it, *Hee was tempted in all things,* [*yet without ſinne.*] It may comfort us indeede, that Chriſt doth and will pittie us in all other infirmities, becauſe he himſelfe was ſubject to the like; but he never knew what it was to be under ſinne, and vexed with a luſt, (as I am,) and how ſhall I releeve my ſelfe againſt that, by what the Apoſtle here ſpeakes of him? I ſhall endeavour to give ſome ſatisfaction and reliefe in this, by theſe following conſiderations.

Firſt, The Apoſtle puts in indeed, that *he was tempted,* [*yet without ſin,*] and it was well for us that he was thus without ſin, for he had not beene a fit Prieſt to have ſaved us elſe: ſo *Heb.* 7. 25. *Such an High-Prieſt became us as was ſeparate from ſinners, innocent, &c.* Yet for your reliefe withall, conſider, that he came as neere in that point as might be, [*he was tempted in all things*] ſo ſayes the Text, though *without ſinne* on his part; yet tempted *to all ſinne,* ſo far as to be afflicted in thoſe temptations, and to ſee the miſerie of thoſe that are tempted, and to know how to pittie them in all ſuch temptations. Even as in taking our nature, in his birth, he came as neere as could be, without being tainted with originall ſinne, as namely, by taking the very ſame matter to have his body made of that all ours are made of, &c. So in the point of actuall ſinne alſo he ſuffered himſelfe to be tempted as far as might be, ſo as to keepe himſelfe pure. He ſuffered all experiments to be tryed upon him by Satan, even as a man who hath taken a ſtrong antidote, ſuffers concluſions to be tryed on him by a Mountibanke. And indeede becauſe hee was thus tempted by Satan unto ſinne, therefore it is on purpoſe added, [*yet without ſinne,*] And it is as if he had ſaid, ſinne never ſtained him, though he was outwardly tempted to it. He was tempted to all ſorts of Sinnes by Satan, for thoſe three temptations in the wilderneſſe were the heads of all ſorts of temptations, (as interpreters upon the Goſpels doe ſhew.)

Then Secondly, To fit him to pittie us in caſe of ſinne, he was vext with the filth and power of ſinne in others whom he converſed with, more then any of us with ſinne in our ſelves. His *righteous ſoule was vexed* with it, as *Lots* righteous ſoule is ſaid to have beene with the impure converſation of the Sodomites. He *endured the contradictions of ſinners* againſt Himſelfe, *Heb.* 12. 3. *the reproaches of them that reproached thee,* (that is, upon his God,) *fell upon me, Rom.* 15. 3. It was ſpoken by the Pſalmiſt of Chriſt, and ſo is quoted of him by the Apoſtle: that is, every ſinne went to his heart. So as in this, there is but this difference betwixt him and us, that the regenerate part in us is vexed with ſinne in our ſelves, and that as our owne ſinne; but his heart with ſinne in others onely: yet ſo, as his vexation was the greater, by how much his ſoule was more righteous then ours which makes it up; yea in that he ſuſtained the perſons of the elect, the ſinnes which he ſaw them commit, troubled him, as if they had beene his owne. The word here tranſlated *Tempted*, is read by ſome [πεπειραμένον] that is, *vexed.*

Yea, and Thirdly, to helpe this alſo, it may be ſaid of Chriſt whilſt he was here below, that in the ſame ſenſe or manner wherein he *bore our ſickneſſe, Mat.* 8. 17. (who yet was never perſonally tainted with any diſeaſe) in the ſame ſenſe or manner he may be ſaid to have borne our ſinnes, namely thus, Chriſt when he came to an elect child of his that was ſick, whom he healed; his manner was, firſt by a ſympathie and pitty to afflict himſelfe with their ſickneſſe, as if it had beene his owne: Thus at his raiſing of *Lazarus*, it is ſaid that he *groaned in ſpirit,* &c. and ſo by the merit of taking the diſeaſe upon himſelfe, through a fellow-feeling of it, he tooke it off from them, being for them afflicted, as if he himſelfe had beene ſick. And this ſeemes to be the beſt interpretation that I have met with, of that difficult place in *Mat.* 8. 16. 17. where it is ſaid, *He healed all that were* *ſick, that it might be fulfilled which was ſpoken by Iſaiah the Prophet, ſaying, Himſelfe tooke our infirmities,* [*and bare our ſickneſſes.*] Now in the like way or manner unto this, of bearing our ſickneſſes, he might beare our ſinnes too, for he being one with us, and to anſwer for all our ſinnes, therefore when he ſaw any of his owne to ſinne, he was affected with it, as if it had beene his owne. And thus is that about the power of ſinne made up and ſatisfied.

And fourthly, as for the guilt of ſinne, and the temptations from it, he knowes more of that then any one of us. He taſted the bitterneſſe of that, in the imputation of it, more deeply then we can, and of the cup of his Fathers wrath for it, and ſo is able experimentally to pittie a heart wounded with it, and ſtrugling under ſuch temptations. He knowes full well the heart of one in his owne ſenſe forſaken by God, ſeeing himſelfe felt it, when he cryed out, *My God, my God, why haſt thou forſaken me?*

Uſes of all.

Vſe 1. 1. THus that which hath beene ſaid may afford us the ſtrongeſt conſolations and encouragements againſt our ſinnes of any other conſideration whatſoever, and may give us the greateſt aſſurance of their being removed off from us, that may be: for,

Firſt, Chriſt himſelfe ſuffers (as it were) at leaſt is affected under them, as his enemies, which therefore he will be ſure to remove for his owne quiet ſake. His heart would not be quiet, but that he knowes they ſhall be removed. As God ſayes in the Prophet, ſo may Chriſt ſay much more, *My Bowels are troubled for him, I remember him ſtill. Jeremiah* 31. 20.

Secondly, there is comfort concerning ſuch infirmities, in that your very ſinnes move him to pittie more then to anger. This text is plaine for it, for he ſuffers with us under our infirmities, and by infirmities are meant ſinnes, as well as other miſeries, (as was proved) whilſt therefore you looke on them as infirmities, (as God here lookes upon them, and ſpeakes of them in his owne) and as your diſeaſe, and complaine to Chriſt of them, and doe cry out, *O miſerable man that I am, who ſhall deliver me?*

ſo long feare not. Chriſt he takes part with you, and is ſo far from being provoked againſt you, as all his anger is turned upon your ſinne to ruine it; yea his pity is increaſed the more towards you, even as the heart of a father is to a child that hath ſome loathſome diſeaſe, or as one is to a member of his body that hath the leproſie, hee hates not the member, for it is his fleſh, but the diſeaſe, and that provokes him to pittie the part affected the more. What ſhall not make for us, when our ſinnes that are both againſt Chriſt and us, ſhall be turned as motives to him, to pittie us the more? The object of pittie is one in miſery whom we love; and the greater the miſery is, the more is the pity, when the party is beloved: Now of all miſeries, ſinne is the greateſt, and whilſt your ſelves look at it as ſuch, Chriſt will looke upon it as ſuch onely alſo in you: And he loving your perſons, and hating onely the ſinne; his hatred ſhall all fall, and that onely upon the ſinne to free you of it by its ruine and deſtruction, but his bowels ſhall be the more drawne out to you; and this as much when you lie under ſin, as under any other affliction. Therefore feare not, *What ſhall ſeperate us from Chriſts love?*

Uſe 2. What ever tryall, or temptation, or miſery we are under, we may comfort our ſelves with this, that Chriſt was once under the ſame, or ſome one like unto it, which may comfort us in theſe three differing reſpects that follow, by conſidering

Firſt, that we are thereby but conformed to his example, for he was tempted in all, and this may bee no ſmall comfort to us.

Secondly, we may look to that particular inſtance of Chriſts being under the like, as a meriting cauſe to procure and purchaſe ſuccour for us under the ſame now; and ſo in that reſpect may yet further comfort our ſelves. And

Thirdly, his having once borne the like, may relieve us in this, that therefore he experimentally knowes the miſery and diſtreſſe of ſuch a condition, and ſo is yet further moved and quickned thereby to help us.

Uſe 3. As the Doctrine delivered is a *comfort*, ſo the greateſt *motive* againſt ſinne; and perſwaſive unto obedience, to conſider, that Chriſts heart if it be not afflicted with, (and how far it may ſuffer with us we know not) yet for certaine hath leſſe joy in us, as we are more or leſſe ſinfull, or obedient. You know not by ſinning what blowes you give the heart of Chriſt: If no more but that his joy is the leſſe in you, it ſhould move you, as it uſeth to doe thoſe that are ingenuous. And take this as one incentive to obedience, that if he retaine the ſame heart & mind for mercy towards you which he had here on earth: Then to anſwer his love, endeavour you to have the ſame heart towards him on earth, which you hope to have in heaven; and as you daily pray, *Thy will be done on earth as it is in heaven.*

Uſe 4. In all miſeries and diſtreſſes you may be ſure to know where to have a friend to help and pitty you, even in heaven, CHRIST; one whoſe nature, office, intereſt, relation, all, doe engage him to your ſuccour; you will finde men, even friends, to be oftentimes unto you unreaſonable, and their bowels in many caſes ſhut up towards you. Well, ſay to them all, If you will not pitty me, *Chooſe, I know one that will*, one in heaven, whoſe *heart is touched with the feeling of all my infirmities*, and I will goe and bemoane my ſelfe to him. *Come boldly*, (ſayes the Text) *μετὰ παῤῥησίας*, even *with open mouth*, to lay open your complaints, and *you ſhall finde grace and mercy to helpe in time of need*. Men love to ſee themſelves pityed by friends, though they cannot *helpe them*: Chriſt can and will doe both.

FINIS.

UMI